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# Christ in the Industries

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# Christ in the Industries

BY

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# *Introduction*

THE reader must understand the scope of this little book. It is not written for the specialist. It is a brief survey of the industrial field from the standpoint of the Christian believer. It is suggestive, and not exhaustive. It is written for busy people, who have no time for an extended treatise, and perhaps no tastes for the details of sociological study, and yet would like to keep abreast of modern movements, and of the new applications of Christian thought.

If Christ is the Savior of the personal life as related to eternity, he is also the Savior of that life as related to society; and for the simple reason that the whole of a thing includes all of its parts. If Christ is a necessity in restoring order and obedience on the part of the race toward God, he is a necessity for the world and



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for man. He could not be vital to the individual, and of no use to society.

The world to-day is attracted by its outside life. It is enamored of the objective. Great interest is taken in the outward forms which art and science and law and government are taking on themselves. It is popular to be confident about the things we have builded. It is a sign of wisdom to magnify the wood, the hay, the stubble; and a sign of ignorance to doubt the self-restoration of any of these, if they should take fire. The rage is to tabulate a large number of outside facts. We draw geographical lines. We study the influence of climate. We analyze the mixture of race blood. We make a scientific study of tendencies.

We have statistics of the depressed classes, and of criminals, and of other collective facts, until our array of figures stares at us and we stare at them. We have sociological clubs, where we talk learnedly. In business, we are interested in railroads, and tariff reform, and education, and sanitation, and invention, and ma-

terial developments. We deify forces and phenomena and laws. We work with might and main on the surroundings.

The achievements of this opulent age have induced us to over-magnify them, and to cast ourselves down upon them, and there has been a break between it all and the inmost spirit of the gospel of Christ. The gospel in its first sources of power works on the man. It magnifies the personal soul. It does not forget the human heart, with its undying spiritual impulses, and with its capacities for sorrow and death and hell. The great ailment of the world is that it is sick at heart of sin; and sin is never abstract or corporate. We talk of this wicked age, and of these evil times. Satan is not in this age,—he is in the men and women hereabout. Society is purified and made better as its men and women are made better. Institutions are of great value; but when they are strong and unshaken, we may depend upon it, the character behind them has strength also. Character-building and character-keeping, to the end that

society may be salted, is slow work, but it is of the highest quality and of finest temper. The orators may have visions, and they may not have the virtue to engage in a thankless task. A mother in an out-township who trains her children, has no visions of a transformed human society; but her work is of the stuff to make it possible for the orators to have the visions. They talk about it; she brings it to pass. She trains lives to know what government is, and to give obedience to righteous law. She is God's unknown builder-worm.

With a perfectly safe imagination we may look forward to the time when all punitive restraints will be superfluous; when poverty will be practically unknown; when the evils which now afflict will be done away; and millennial peace will spread over the earth. But an absolutely essential element of this splendid picture is a renewed and regenerated human nature, and that to a point beyond all criminal dispositions.

W. R. H.

LINCOLN, NEBRASKA, *June, 1898.*

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# The Dignity of Labor

THE labor of the righteous tendeth to life.—PROV. X, 16.

The sleep of a laboring man is sweet, whether he eat little or much.—ECCL. V, 12.

Seest thou a man diligent in his business? he shall stand before kings.—PROV. XXII, 29.

Not slothful in business; fervent in spirit; serving the Lord.—ROM. XII, 11.

Provide things honest in the sight of all men.—ROM. XII, 17.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.—2 THESS. III, 10–12.

# CHAPTER I

## The Dignity of Labor

PREACHERS and pious people are not yet free from the fatuity of bad logic. "In the sweat of thy face shalt thou eat bread," is not a curse from the fall. If that were so, to live without work would be deliverance from the curse. Labor is the natural condition of life. Labor is honorable. All nature is diligent. Every beast and bird and insect is busy.

What amazing edifices are being raised by the weakest creatures in existence! The tiny coral buttresses its work at the bases of the mountains, where the bars of the earth are laid; and it builds its domes to the top of the sea, and gives to man islands and continents for his habitation. Each animate thing among the tribes of nature unconsciously bends to the law of its being, and keeps busy all its days.

The clouds hurry past. The sunshine is always at work. God himself is at work everywhere. To cease to work, is to cease to live. The records of the past are records of industry. Crypts and domes and ruined walls and rows of marble columns miles in length, with buried palaces and submerged cities, all excite our admiration, because they represent an immensity of toil. The crown of Babylon is fallen. Egypt as it once was, is swept and desolate, and the sand-dunes now cover its most fertile fields. The Greek philosophers are all dead; the orators of the Roman Senate are no more—and all that is left of these great names and these civilizations is an apotheosis to labor. These toiling millions of the past—these unknown builder-worms—have left imperishable records in catacombs and hieroglyphic piles that have survived their languages, and remain to proclaim the immortal greatness of the spirit of industry. The sphinxes and pyramids of the Nile Valley, the temple of Zeus, the amphitheater at Rome, the remnants of Baalbec, the excavations of Nineveh, the stone records of Lejah and Kunawat, the speaking

tombs of Bozrah, and the palaces of Sardanapalus,—these are the unwasting monuments of the millions who placed them there. Thousands of black and swarthy toilers fell dead as these stones went up the skids to their places. Their bodies were scuttled away, and the work went on; but each of these dead ones left a deposit of human energy on which the whole world has been building ever since.

If the workmen of to-day will take a moment to cast about them, they will not be jealous of their own fame. It will abide in these bridges, and highways, and aqueducts, and private palaces, and public buildings; in these granite blocks thrown in clusters of great cities, these railways and factories and mines, and these ships that conquer the sea.

From the diamond God has set in the sewing-girl's thimble, to the glint of heraldry in the farmer's plowshare; from the poorest shoveler of the mud on our streets, to the finest skill of the painter's brush and sculptor's chisel, a song of industry goes into the sky, and the celestial hosts carry its strains into the ears of the Infinite, and

he applauds. Labor is not a curse. Labor is a blessing.

### 1. Labor Essential to Character

There is a severity of toil not good for the body or soul. There is an application to work so forced and intense as to make it a burden and a crime. But the necessity of labor for food and shelter is not a calamity or a misfortune. A man's lot is neither better nor worse than another's because he has to work for a living. To be situated above the necessity of labor is not good fortune. Men and women are foolish and sinful when they court or covet a life of indolence. Outside the peace of God, there is more happiness in industrious habits than in any earthly thing. Industry is a quality of the peace of God. An unemployed life is always restless, and discontented, and miserable. A life spent in seeking entertainment to banish dull hours is fullest of monotony, and care, and dissatisfaction. The things that entertain, finally become a surfeit. These butterflies of fashion do not know what happiness means.

"Blessed that child of humanity, happiest child among men,
With hammer or chisel or pencil, with rudder or plowshare or pen,
Laborlng ever and ever with hope, through the morning of life,
Winning home and its darling divinities, love-worshiped children and wife.
Round swings the hammer of industry, quickly the sharp chisel rings,
And the heart of the toiler has throbbings that stir not the bosoms of kings.
He the true ruler and conqueror, he the true king of his race,
Who nerveth his arm for the combat, and looks the strong world in the face."

Dennis Florence Mac Carthy
see Poetry
Pg 336

Labor has a blessing in itself, and beyond the things gained by it. The world never lacks interest to those who are industriously useful. Physical health and development are promoted by it, and therefore a longer life in the flesh. It means also mental equipoise, with sobriety of temper and spirit. As a rule, hard-working people are sober and steady-minded. Indolence goes with giddiness and foolishness. There is a show of complaint for a man when he is not able to

work, or when he *can not get* work. (Of this we shall speak further on.) A brave man knows he can not get his destiny fulfilled if he has no work to do, for that is the great law of his life. The night of death presses—when that comes, it will not be of the slightest consequence whether we are rich or poor. Life may have made us as fat as the plumpest pig of Epicurus, or it may have made us as gaunt as Pharaoh's lean kine—the one state or the other matters not then. Our work, that is the question. Have we done it or dodged it? Our work will remain, or the want of it. For all eternity this is the question of supremest moment. Bags of gold, paper crowns, baubles of praise, the peacock feathers, and the stately trappings of the funeral,—what are all these, when we come to step down into the divine everlasting night of death, and face the eternal verities? Our work, our work! Is it finished, or left undone? Who can do my work for me? Am I to be forever involved in the thing I am now doing, or neglecting?

A man is not himself until he has something to do. Lord Stanley once said in an address

before the students of the University of Glasgow: "As work is our life, show me what you can do, and I will show you what you are." Work is a preventive against petty anxieties and annoyances. If we expect to take refuge from trouble and vexation by self-reflection, we shall be disappointed. It was evidently the Divine intent that we should be lost to sorrow when lost in our work.

Anxiety may attach to any kind of labor; but it is not the rule that less labor brings less anxiety or more happiness. The indolent may contrive to have less than their share of the world's work, but they find directly that the little they have to do is as hard to bear as if they had taken full work. While no state in life is free from petty cares, there is less wear of mind in being usefully employed in business than in the fretful foibles which breed and multiply in an unoccupied brain.

Walter Scott says that the sense of toil is necessary to the enjoyment of rest. A few die of overwork, many more die of ennui which idleness breeds. Labor disciplines the character. A

workman digs in the earth, or shapes the stone or welds the iron, and earns a living. But he is doing more. Every sweat-drop from his brow spells out honesty. He exalts his manhood. He builds a life. His energies of muscle and brain are transformed finally into that which is spiritual and imperishable. The attrition of the work itself has this great value to the spirit. The habit of constant work—the fact of having head and hands full of business—is a ripener of the best energies, and a feeder of the highest impulses of the personal man. The subjective value of honorable toil is a part of God's plan for building the personal life into the highest things. We shall not lift ourselves into the kingdom by our boot-straps, but we shall see that due account is made of honorable industry, and that the substance of what we are to have hereafter, has been put in us as life has gone on.

There is no advantage in a life of ease bent on pleasure. To be without occupation, and to seek happiness only in recreation, is to enter the paradise of fools. The washerwoman is a queen. With weary limbs she relishes the bread she has

earned, and her sleep is with a conscience at rest. Her work does not satiate or cloy on her hands. Constant effort to find amusement and to drive dull care away, tires the spirit and destroys all taste for useful and profitable employment. That is the bane of the body and mind. It brings on physical weakness, enervates the mental faculties, and leads to all wretchedness. The devil tempts nearly every man in this world, but a lazy man tempts the devil. Here is a young man who has an income of thousands, and does not work. He drives a coach and four. He is outwardly suave and courteous. He is a splendid-looking fellow, as the world goes. He dresses well. He is polite to a fault, with those rules of politeness that a monkey could learn as well as he. He has no energy or character or brains. He is a professional idler, a sort of devil's tinkershop in a small way. He is a kind of dead man, whom it is not proper just yet to bury.

His counterpart is Miss Butterfly. She is formless and insipid and dawdling. She is thought by her silly parents to be of too fine a quality to engage in any practical concern; her body a

dummy for the milliner and dressmaker. She can take two mortal hours for a morning toilet. She is lavish with money—money made by going "short" and going "long," and by other sorts of uneven going. The money is spent, not to build a character, but to make a figure; to produce a sort of Barnum's "greatest show on earth." Money makes her society and her aristocracy. No mental furnishing, no common sense; not in need of either, because it is vulgar to be practical. She never swept a room; she never washed a window-pane—or anything else but a lace handkerchief. Her jeweled fingers were never in the bread-tray. Is she beautiful? She is a piece of waxen perfection.

These two get married, and start down the stream of life in a golden canoe. Young Mr. Tenthousand, overtaxed with the cares of business, which are distasteful to him, turns it over to a manager who is heroic and strong to take all the care; but reverses come, wholly on account of political changes, and he suspends payment of all debts, great and small.

A few years go by, and you may see a faded

couple in a rickety chaise drawn by a superannuated roadster. Two little tots are down in front, dressed in different bits of old but splendid material. There is about that family an air of refined gentility; but that is about all there is about them. They have come to a pathetic state of bedraggled impecuniosity. So endeth the tale.

### 2. Common Toil—Its Social Products

The individual to-day is so related to the social welfare that he must be a producer. He must produce value of some kind, spiritual, moral, intellectual, or material. The social body is damaged unless he undertakes to keep even. There are social values accruing to the personal life now of great significance, and there is a social demand for value received. To eat bread, and to make no bread or its equivalent, is to waste the social substance. A citizen worth a million may legally take a rest; but, socially, he has no right to be idle. The world's stored capital is its accumulation, and that is its reserved energy. If the present generation would stop work, and

begin to use up the world's accumulation, universal poverty would be the swift visitation. But all men have as much right to stop work as any one man.

The world's material accumulations, as well as the world's institutions, are preserved by the same means that produced them. If we should conclude to lie down on this product which we have saved up, and ask it to keep us, it would soon drop us to destruction. The individual, therefore, has no right to use value, and produce none. But carved stones and polished boards and beaten sails are not the only kinds of value in the world. There is value of deft muscle, and cultured brain, and expanded soul. A sick daughter, bedridden and helpless, may produce greater value in the family and in the community than the father who earns the bread. We are to disabuse our minds of the idea that the only values of the world are of the tangible or the material kind. The richest and most real products of modern society are intellectual and spiritual. Priceless stored benefits are these, and each human being is under duress to conserve and perpetuate them. Jacob

left the pasture-lands of Samaria as good as he found them, and he *dug a well.* He left an abiding world-work. He did something for the generations. He could have gone through life without that well. Crafty and self-seeking as he was, the fountains of his benevolence were opened in this broad reach of philanthropy. Jacob is gone; his work abides; and forty generations have risen to call him blessed.

Have you dug a well? Perhaps you have for another, and received pay for the work; but the greatest thing is not your pay—you have finished a blessing which will be such after you are dead. Have you built a house, and received your wages? Very well, you have also made your mark on the city, which is independent of ownership. Of what sort is your product as a house-builder? Are the doors hung so they will not worry housewives for the next twenty years? Is the roof put on so that it will not leak? Are the flues plastered on the inside? If not, go do that work over again in the morning. Your pay is one thing, but your work lacks dignity unless it is reliable and workmanlike. Do you break rocks

on the streets, or clean the gutters, or flush the sewers? The community is even with you if you get your pay; but thousands of people will receive the benefit of your work. There is this community side to the humblest toil to give it dignity. You have a chance to stamp your work with your citizenship. Whatever you do, therefore, has in it very strong motives for you to think well of yourself.

### 3. The New Age of Equality

Labor is not of high or low degree. In all necessary labor there is equality. By necessary labor we mean that which is essential to the world's civilized life, and does not contribute to the immoral forces. The man who looks after the sour-mash tubs in a distillery is not a laborer, but a man misdirecting his energies toward the destruction of society. He ought to be counted out of the industrial world. All effort of this kind is industrial malformation.

But are not some forms of labor more honorable than others? If such a distinction exists, it ought to be in the nature of things, and we ought to be able to see in what it consists.

It is said one labors with his hands, and the other with his brains; and the latter is more honorable,—that it is of a higher quality. Why? In what does that extra quality consist? Is God keeping two accounts, one for the muscles, and the other for the brains? What can the muscles do without the brain? What can the brain do without the muscles, to give it expression and execute its behests? What pursuit represents the aristocracy of industry?

It is a very natural thing that those of different trades and professions should be drawn toward each other in a sort of guild. The guild spirit has in it many advantages in the way of strengthening human bonds, and in perfecting the work of those engaged in like pursuits. Railroaders hit each other with their hats as they go by. That is, they understand each other, so far as that goes. That is a healthful class feeling. While it has no intent to shut the rest of mankind out, this common experience in a common pursuit brings the whole body into a better understanding with itself. Other things equal, a man feels more at home with another man en-

gaged in a like calling with himself. There is a starting-point of fellowship in the things they know together. The free law of personal assimilation by pursuits is healthful in its action, and is not to be deprecated, except where it is overstrained. But how absurd, indeed, that any pursuit, whether mental or mechanical, should put on airs, and vote itself of special consideration and above all other pursuits!

It has been supposed that the professions are above the trades, because they require a higher order of talent. That more ability is required in the ministry, or law, or medicine, or the so-called learned pursuits, than in mechanic arts or farming. Having had some experience, it is our judgment that a dullard can come as near making a success of his life in the ministry as elsewhere. It takes as much natural talent and special skill to put under right tillering a row of corn, as to plead a case before a jury, or prescribe for a patient, or prepare and preach a sermon.

Every skilled artisan is educated in his line. That his trade is one of muscular skill, does not signify that it is lacking in mental power. We

mistake in our estimates about the manual trades. Muscular skill is, of necessity, mental. There is really no such thing as muscular skill. A dull mind can not produce a skilled muscle. As to natural ability, there is very little difference between the trades and the professions; and if there is an advantage now, it is on the side of the artisan. The professions are still getting accretions from families of "high life," and the trades get practically nothing from this source. The pedigree of some of these families keeps up better than the blood. One is all right and regular, and the other is pretty well run out, so that they are not producing virile and forceful intellects any longer. They are like some families of Jersey cattle. They all run back to a noble ancestry, and the registry on the books is all right; but the individual is such a sorry little runt that you have to carry the pedigree in your pocket, and show *that* instead of the animal. In this great family of necessary human pursuits, one is as high and as good as the other. The business of the washerwoman has as much merit in it as that of preaching. I wish in my soul I could get

things as reliably clean in my business as our washerwoman does in hers.

Mr. Edison says that no very large portion of his successful helpers in electricity come from the colleges. He says the college is likely to spoil them for the necessary rough manual labor required. The spirit of the college is, that manual labor is in its nature an inferior kind of labor, and that the end of education is to escape that. That is the greatest illusion of the industrial world. The muscular labor that has no mental force in it to-day is hardly in competition with the animal world. Edison's first test of a young man is to tell him that his first work in electricity is to sweep the floor. If he accepts the test and goes at it, he is likely to become a useful electrician. Why should not a novitiate sweep the floor? The majority flinch it, because they think it menial and beneath them. Why is it? The great time is coming, and we see the gray lines of its dawning now, in which it will be as large a business as any to sweep a floor. Every housewife of to-day knows that skill with a broom is a fine art.

Is there a man here ashamed of his sunburned face and calloused hands? Shame on you, for you have put shame on yourself! The marks of a man's work are upon him, and they ought to be. The body and the mind shape themselves to the work they do. It would be a great disgrace for a farmer to look bleached and starched like a merchant in a store. The marks of a man's work are upon him; that is an honor.

### 4. The Day of Achievement is a Work-Day

Bonaventura, general of the Franciscan order, was made a cardinal by Pope Gregory X. The cardinal's hat was sent him by the nuncios, who found him washing dishes. The nuncios were amazed, but had to wait till he finished the plates. They hung that cardinal's hat on a dogwood-tree in the yard until he was ready to receive it.

The great characters of the world have been celebrated for the amount of work they could perform. Demosthenes, Cicero, Bacon, Newton, were hard workers. They never retired from their work. Moses, and Paul, and Luther, and Wesley, all died with the harness on. They put

forth great endeavors in the world, and the world found a place for them. Karamsin, the Russian traveler, once asked Lavater whence he derived such strength of mind and power of endurance, and he replied: "Man rarely wants the power to work when he has the will; the more I labor in the discharge of my duties, so much the more ability and inclination to labor do I find within myself." Edison says, "For the last fifteen years I have averaged twenty hours a day." There is nothing valuable in the world attained without labor. To have everything easy for the race would work its ruin.

The greatest offices and positions of the world are not places of ease. No ease-loving soul can fill them acceptably. Many of them exact frightful amounts of labor. The sterling question of the world now is, "Are you a good worker?" Work is the divine test of greatness. The New Testament law reverses all our false estimates. The chiefest serve the most. Who are these useful people? Who are making things appear as they are? They are first. The Bible says: "And whosoever of you will be the chiefest shall be

servant of all;" "Whosoever will be great among you shall be your minister;" "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." True greatness lies not in wealth or in place, but in service to others. The toilers of the world are its servants, and its servants are its great ones. How simple that makes every question of ambition, or precedence, or fame!

Bishop Fowler has this apotheosis to work: "The multiplicity of achievements, from reapers for our harvests, to gas for our streets; from spindles for our factories, to cables for our oceans,—all have a history of toil; the cook, the chemist, the doctor, the shoemaker, the tailor, the engineer, prepare better nutriments, better securities, and more abundant vitality. Old veins are filled with new blood, old nerves with new electricity; and all this, and more, represents fifty years of harvest and fifty centuries of seed-time, and both are work-days."

# Social Transformations

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For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.—1 Cor. xii, 12–27.

# CHAPTER II

## Social Transformations

### 1. Religion and Bread

RELIGION is not a creed or any system of doctrines. It is not a refinement or an abstraction. It is not a decoy. It is not a subjective feeling, to be fondled before God. It is not a species of sentimental finery, to be worn on public occasions, and then laid away in plush and velvet under lock and key. It is not Church membership or baptism. There are baptized Church members who violate the commandments and deny their Lord.

To love God with all your heart, and your neighbor as yourself—that is religion. That, multiplied sufficiently, will transform the world. The largest feature of religion is a life—a week-day life—which does not feel itself out of place with poverty and want, and can hear the world's cry of pain and despair.

Religion takes in the problem of how to live,

and of the equities of the world. Religion means fair play and an equal chance to every man on earth. For the present, therefore, religion is not so much a heavenly aspiration as an earthly necessity. Religion identifies itself with the temporal welfare of men in a practical way. It has to do with common wants—labor, sorrow, aspiration, society, faith. Christ, the Savior of men's souls, is also their constant guide into better earthly conditions.

Bread: we mean by that a puffed and snowy biscuit just broken open by a hungry man for breakfast; and we mean all the accessories—the butter and the other things that make that biscuit palatable, the meats and the gravies and the sauces. We mean the chair the man sits in, the table-linen, his wife's clean kitchen apron, the carpet, the dishes, the whole equipment of the kitchen; the home, with all its provision for woman's happiness. We mean the deed to the lot; we mean all the guarantees against a rainy day.

Mortals may have all these things, and not have religion; but the possession of these things helps mortals to enjoy religion. Every man in the

world has a right to bread, if he is willing to meet the divine conditions and give the sweat of his face for it. And any man has both a civil and a divine privilege to starve, if he prefers that to work. In another chapter we will discuss his social right to a chance to work when thrown under by complex and changing industrial conditions; but here we only desire to set forth the common law of life, that man must pay the price of his own existence.

We do not intend it in the sense of a rebuke, to say that man's physical necessities have always been with him his chiefest concern. This has impressed him first and last, and has driven him at all times to the greatest exertion. His chief fight in the world has been for bread. Through the ages it has made him a toiler. At times it has made him a hungry lion. At others a remorseless tyrant, taking the bread of others, and giving nothing in return. The religious life, therefore, has its very center in this daily life of toil among men. Any faith that is to command the respect of men in the future, must meet and master the issues of life on its sterner side. Has

the Christian religion adequate ideas and moral principles? They need to be incarnated into the common human activities. Vital godliness will mix; it will stand the wear and tear of every-day use. Men with religious convictions need not take on celestial attitudes, and retire from the world and keep out of sight of sin, in order to prepare for the kingdom. The man who is afraid of contact with matter-of-fact concerns, who has about him the holy flavor of religious exclusiveness, holds his faith in such slim tenure as to be of little use in this tense battle for bread, and place, and power.

If religion is needed anywhere on earth, it is needed in this world of traffic and barter, with its competition and excitement, with its economic perplexities, with its heat of passion and exasperation of defeat, its turns and reverses of business, its bulls and bears of the markets.

The commercial spirit of religion is to rule the world of the future. That is to say, business honor, fair play, and social justice will do their work just ahead, or the world's progress will be retarded for centuries. Jesus Christ is to recon-

struct the world socially. How that is to come about is our problem. Social defects glare at us these days. The burdens of the poor are as big as mountains. Monstrous wrongs are yet to be righted. They are in process of being righted. Transformations are coming to pass; but the old order standeth over a larger part of the world to-day.

### 2. The Supremacy of Force

We stop now to draw a picture of gloom. One of the remarkable features in the history of man is the supremacy of force over justice. It will take a few minutes for you to see what we mean. In the earliest ages the strongest and most intrepid and warlike tribes took the best pasture-lands, and weaker families and peoples were enslaved, or driven out, or not infrequently blotted out of existence. They suffered the penalty of living under unfavorable circumstances. Strong nations conquer weak ones, and make them subservient. The Israelites go down into Egypt, and are enslaved. In course of time they find freedom in flight. They learn hardihood in

the desert, and go up and conquer and drive out the Canaanites, and take by force the land. They settle all its borders, and make it fertile as a garden. These Hebrews become the prey of other nations finally. Egypt, Babylon, Alexander, Cæsar, rule them one after another. Rome finally rules the world, because she has become the strongest. Other centuries go by. Rome begins to die at the centers. Then the barbarous Northmen flood all the valleys of the Mediterranean countries. Goth and Vandal blood leaves its deposit all over Europe, and is finally lost among indigenous peoples. Other centuries go by. Modern Europe is born, and self-interest seems to have dictated about all the quiet she has had. Standing armies, increasing war budgets, growing navies; with the surface as fair as a May morning, there is tremendous preparation for war. Spain and America now settle their issues in the abitrament of arms, and the weaker will go down.

In all that we have recited, and in all we desire you to read between the lines, there is not utter absence of the elements of humanity and

justice. Often the issues of the strife are the decrees of justice. But the point we make is, that *force* is king, whether it be *justice* or not. Man has always lived in the midst of a constant social feudalism. There is a species of whip-tiger in human nature, having in it a quenchless desire to prey on the blood of its fellows. Man has so far fought and devoured his own kind as greedily as the animal creation. He has a moral and spiritual life, and his actions carry with them eternal and changeless relations; but he has been mostly blind to these. Man becomes civilized, but his civilizations carry the incubus of as great wrongs as were ever known in his states of savagery. He has been swayed by forces which have no justice in them. The slimy trail of the serpent of oppression is yet seen on the face of society, and it poisons and blasts the hopes of millions. I show you the track of the old gorgon.

1. Down in Egypt—the birthplace of civilization as the world anciently knew it—where for centuries tyrants held the power of life and death over their subjects, there rules now an important personage we call the khedive. He is great,

simply because of his position. At the bottom in Egypt next to the mud of the Nile are the fellahin. They are the tillers of the soil. Their condition is most pitiable; and yet they are the annual saviors of Egypt. The khedive, it is said, owns in fee simple about one-third the arable Nile Valley. The fellahin have taken from them each year, by the tax-gatherer, all their products, except an amount of the plainest food to keep them alive, and one blue cotton shirt each year. If an American cartoonist should go to Egypt, he would draw the khedive as a well-preserved gentleman, with one eye on England, and the other on the Sublime Porte, and with each hand grasping the throat of an Egyptian fellah.

Egypt's worker is a nobody. Social forces have kept him a slave for centuries. The first rights of a human being are to him an inheritance of the generations yet to come.

2. Over the face of Asia to-day, society is clearly and definitely stratified. There is an upper layer, a middle layer, and a lower layer. The man in the upper layer has light work and

good pay. His privileges make him conservative; and he is the last man to break caste. The man in the lower layer is not having so good a time. He has hard work and poor pay. He may desire to break caste, but he can not. Through the dominance of the same social customs for centuries, his position has become a desperately sacred thing. For generations yet this low-caste man must stay on his knees, and apologize for the unpardonable presumption of being in the world. Put all of his kind together, and they constitute an invertebrate mass, held in the grip of despair by the caste system, and in which all individuality is discounted and destroyed.

3. The Empire of Russia to-day is cursed with a shiftless and corrupt landed gentry—six or seven hundred thousand hereditary noblemen; four hundred thousand non-hereditary; a million aristocratic idlers and spendthrifts. Under these, the peasantry are impoverished with rentals and with the greater taxation. The czar is an autocrat. The noblemen are his supporters. The peasantry know they are oppressed. And when-

ever the war spirit slumbers in Russia, there comes from this peasant horde an inarticulate cry of despair, a sort of hailing sign of distress going out into the dark, as if they were shrouded in a gloom where justice is dead. With the Russian people, however, this cry is the prophecy of the morning, and the attempts at its repression by the czar are as futile as if he would try to stop the mouth of a crater with his cap.

4. To the south of us lies Cuba, the Kohinoor of the west seas. For nearly a century her native peoples have been practically slaves to the venality of a stronger race. There, in the land of their nativity, and having a right to the products of their own toil, they have been held in commercial tyranny, and sold in the markets of the world. Time and again they have made the struggle for freedom, and only their latest cry has been heard in sympathy by the queen of nations, and the morning for Cuba draweth nigh.

5. One of the remarkable features of the modern world is the fact that indigenous races are being exterminated by coming in contact with the Anglo-Saxon. The original European has

been completely absorbed. The Australian aboriginal is fading before the Anglo-Saxon invader. One of the leading colonists of South Africa says the natives must go. In this country the American Indian is disappearing before the white man. Europe to-day has practically parceled out Africa; and the work of the overthrow of the native races has begun. While the Negro in America is not an indigenous race, he stands related in the same way to the white man. The Civil War abolished slavery in the South, but the white man rules there as supremely as in the days of slavery. They are changing their State constitutions, so that the future can be made secure. The race question is still on, and to remain. As a matter of fact, the Anglo-Saxon is very far from allowing any considerable number of his blood to remain long even in political subordination to any other race. The Anglo-Saxon has paid the price of his national ascendency, and he is going to keep it. A first place has come to him in national greatness, and in the achievements of civilization, and under the severest tests to which the life of a race can be put. In the stress and

strain of the contests of his history, he has become strong and great. He has become a giant in his rivalries.

### 3. Commercial Tyranny

The march of development has brought great advantages to this strong race-blood. It has surrounded him with literature, and art, and music, and civil institutions unparalleled in glory. My race, in an experience of thousands of years, has proved that it can travel, and build strong institutions, and come to supremacy among the races. But the Anglo-Saxon has gone westward as far as new empire invites him now. He must either go up or down henceforth. It is a serious business with us now, whether we can stay at home and stand it, as the Chinese have done. We have felt the spring of a world mastery; we must yet learn to live together without devouring each other. We must be so vigilant for freedom and personal right, that if they were buried before our eyes, we ought to be found standing over their graves, and able to command their resurrection. Great work for mortals; but it must be done.

The Western World is in the midst of an industrial war. It is peaceful, in that it has not made its appeal to arms; but it is about as relentless as any of the older conflicts. It has not broken the regular currents of trade, except in sporadic cases. It has not broken into the ten thousand relations of the social organization which constitute the guarantees of public order. It is held within bounds by the arts of peace; but it is arraying on different sides the same mother's sons. We are not sure what a day may bring forth in the social ferment. The soothsayers declare there is nothing to be apprehended; but the unrest of the time will not be quieted until *justice* is enthroned.

A widow having the care of a family, invests her little money in a corporation. She is advised to do this by one of the directors. It comes to pass that two or three of the directors conclude to increase their profits by getting a controlling interest. The stock depreciates very much; then the widow is advised to sell before she loses all; then others sell; and others. After a time, the stock returns to its face value, and then to a

premium. The directors get rich; the widow is ruined. She has no bread, because the directors had no religion.

Prices on nearly all products now are fixed by some sort of combine. Our nails, our tacks, our matches, our firebrick, our window-glass, our coffee, our sugar, our lumber, our shoes, our hats, our medicines, our physicians' bills, our coffins, and the prices on scores of other products are fixed by the committees of the combine. A convention of undertakers some time ago resolved to abolish the clergy on the last half of the funeral service. If they undertake it, it will probably be done; for Church rituals, and custom, and the most sacred feelings of the human heart are not expected to stand in the way of a modern combine. The National Burial Association has now run the price of caskets so high, as to discourage mortality. A poor man can hardly afford to die any more. No blame is attached to small dealers; they simply take their profits. The Chicago Lumbermen's Exchange declares it "dishonorable" for private dealers to make lower prices than those published by the

Exchange. The price-lists of the Exchange are revised, and made "honest" monthly.

A few years ago, a capitalist went into the coal-fields of Pennsylvania with fifty millions, having in view the combining of the four functions of producer, and carrier, and dealer, and consumer. A small dealer asked the lieutenant, "What is to become of us small dealers?" The reply was, "If you go to the wall, it is your misfortune."

Any small city could afford a match factory; but if one were started in a small city, the association would ship matches to that competing point cheaper than the little company could buy the green wood in the tree.

A few years ago coal-oil was discovered on the western coast. It was about to be marketed by those who owned it, when the Standard Oil Company laid crude coal-oil down in San Francisco cheaper than the new company could put it into their tanks at the wells; and the reporter says they turned their oil out and down the creeks.

An association of old rag-dealers was formed

in Cleveland a few years ago, having for its philanthropic purpose the keeping of the women of the country from making too much profit on the contents of their rag-bags. The association has been very successful.

Another association was formed not long ago to cool the senseless ardor of the farmers for barbed wire. The farmers got a splendid lesson, for which, of course, they paid.

The tendency of all business to-day is toward centralization. The small dealer, under present conditions and laws, is fighting a hopeless battle. He must choose between extermination or vassalage. This is the new survival under which the world groans. In it are involved the most serious issues of the modern age; and through it cruelties are perpetrated more exquisite than were ever known in savage life. We have become acquainted with marauding and highway robbery under forms of law. A great problem of social ethics stands for solution. It is easy to see that men are everywhere restless about these things. We all desire industrial peace; but how are we to get it if the old animalism holds the

day? Organized capital on one hand, and organized labor on the other; a warring of interests, in which every sane man knows the destruction of one is the ruin of the other. What awful insanity; and the end is not yet.

I confess to have drawn a gloomy picture. It is a dire and relentless conflict in this life human, which means death in the end. Is man to be driven forever by the brute forces, to fight and to die, simply for the end that a stronger race of fighters may come after him, and struggle and die also? This makes life itself a calamity, and puts despair into history.

### 4. The New Day of Competitive Morals

Slowly the social mind is coming to the conclusion that in the fearfulness of this strife of the ages, there has been a common misunderstanding arising from a common ignorance of the highest and most powerful forces in the social life of the world; that the human race has been a pathetic sufferer, because its energies have proceeded on the plane of a purely animal life, rather than in the plane of the rivalries which involve

the reason and conscience and faith. Whether this be true or not, is of the greatest importance. What principles are to enter the social life of the world, and which of them are to have social ascendency, is certainly of supreme moment. Facing such things as these, we are not interested in the success of a theory. Where does the truth lie? Is there nothing for the race but this life-and-death struggle, with death having the advantage all the time? Is it so, that as human beings devour one another, it shall have no other meaning than that which it has in the animal world? Are war and strife the lot of man, and peace the exception? If that were so, the race is doomed; and it were better not to live. The human reason may stand in confusion; but the human heart has never been satisfied with any such explanation.

It may be that the depravities of this strife have kept from view some of the greatest springs of the human spirit. Is it not possible that some of the highest phenomena in the history of human life may not have yet been seen in the crash of these selfish rivalries? May there not be a

high contention, in which the affections and the humanities hold sway? May there not be a rivalry of reason and conscience? May not the moral and spiritual activities bring to man finally the equipoise of everlasting peace? The movements of history will make no advance for man, and society can in no way be bettered by leaving out the chief things in human nature. And may not this be the reason for the catastrophes of history? Is it a hopeless task to search for the highest and final laws of human society, or to undertake to interpret them in their most complex aspects, and expect thereby to be led into real life and happiness and peace? Contention for mastery, like that among the brutes, as of the biggest dog who takes all the bone and fills himself to gluttony, and then hides the rest from his hungry fellows—how destructive of all the highest things in human nature!

This maddening strife for the stuff of the world, to a thousand-fold more than a sufficiency for a few, and to the stints of poverty for the many, how subversive of all noble sentiment and rational desire!

Benjamin Kidd says: "The two new forces which made their advent with man were his reason and the capacity for acting in concert." Fatal to that position is the fact that the animal world shows both of these. Good horses have horse-sense, which is more than some men have. Pelicans and wild-hogs and wolves act in concert. So do the bees and ants and birds.

For these we substitute two other terms. The one is *conscience*, the other is *spirituality*. These are the distinguishing features of human life from all below it. Out of these come squarely two facts of human nature:

(1) The greatest sufferings and sorrows of life arise from moral defections. Always the lesser calamities are the physical.

(2) Man's spiritual constitution can not be ignored in the forms of human society; because in it, and not in his body, are the springs of his greatest pleasures and pains.

With these facts kept in the mind, we may come to a permanent understanding of the real causes of the improvement and perpetuity of human institutions. With them in view, we may

also confidently expect that in the rivalry of races and classes, which is now bringing into play every reserve of power among them, and which seems to be more intense as social conditions become more complex, the races and classes possessed of the greatest moral forces will, from now on, have a decided advantage in the progress they are to make.

The man who is interested in bread, and not in morals, is helping his country commit suicide. I make not here the special plea of a religious weakling. If society accepts not the terms, I will read its death-warrant. I challenge human society with the moral order of the universe. To violate that order, is to get the ill-will of events, is to vex God, and court certain dissolution. The question is not first, "Who has the greatest pile of the world's stuff?" but, "Where is the right?" "Where is justice?" When shall men emulate each other in the royal strife of honor? When shall there be a rivalry of human friendship? When shall there be strife for greatest integrity, and for the truth, and for a neighborly spirit? The race, until this time, has had fitful risings

into the sway of vital forces, which has given pure humanity the supremacy; and then for long periods it has been swayed by the brutalities. Persistent and assertive has been this lower side of the race. Whether man's higher nature will ever rise over its fatalities remains to be seen.

Our hope lies in the one remarkable spectacle we now bring before you. It is the spectacle of a gigantic birth. It was of vast significance from the first; but for a long time the world did not see it. Its beginning forms were secretive, but immeasurably great. It went down at first to move and work among the unknown classes, and to transform them. It was tremendously constructive. It appeared to draw vitality from the very general decay about it. It brought into the human heart new affinities and new attachments and affections. The world never saw the like of that before. Governments became alarmed at it, and tried to stamp it out; but they did naught but scatter it, and reveal its altogether uncontrollable virility. It replaced ethnic forms, and spread to become as vast as the sea. It is now no longer contemptible. There is no understanding the

world to-day, without taking it into account. It has released into the practical life of man the greatest of great motives—a love which leads to a disinterested devotion to the welfare of others. This new life has entered the lists for the mastery. It has not suspended the conflict. It has pitched it on a higher key. The world to-day is more and more being caught in the sweep of the beautiful ideals and simple life of the founder of Christianity. The races and classes possessing most completely these ideals are the superior races and classes; and they shall inherit the future.

# Some Friends of Labor

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For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?—Matt. xx, 1–15.

# CHAPTER III

## Some Friends of Labor

### 1. The School of Thrift

It is a mistake to expect that ease and comfort may be brought to men indiscriminately. We need not hope to do away with toil and the stints of poverty in this world. Political institutions are not intended to produce universal plenty. There are years of scarcity in the crops, that produce hunger and want. We have gained the victory in the economic world when we have limited poverty to individual cases; when we have secured society from extended conditions of poverty. We shall never be able to protect all beings from disaster, or from the consequences of improvidence and vice. There are always those who blame others for their state in life, when the blame attaches to self.

Outside hindrances to well-doing are often great; but millions of our people are coming from poverty to competence through these

things. Much temporal grief is born of miscalculation, and of no calculation. Sufficient unto the day is the evil thereof, does not forbid looking ahead. A splendid picture appeared in one of our monthlies lately. A vigorous lad of nine years is seated on a bench beside a wall counting his pennies. He is a bootblack. He is barefooted, and out at the knees. He has the face of a financier, and future prosperity is in that picture.

There are those who have not the courage to live within their means. In their pride they try to make a show, and they do not know what economy means. They get a dollar, and spend it unwisely. The mere change a young man throws away, makes all the difference between independence and dependence. When expensive habits are inherited with poverty, there is no way to get along.

Economy is commendable in whoever has to struggle with poverty. Economy is not penuriousness. There is a saving that wastes by turning the saver into a miser. Many go to every school in the land but the school of thrift. And

the idea prevails that it takes a genius to be a financier. Now the basis of all sound financiering is the knowledge that you can not subtract three from two. Give me the tobacco money of any county, and I will keep all the poor in it with comfort. A little foresight, a little self-denial, a little counting of the pennies, a little surrender of pride for the sake of honesty, a little generalship in small things, will bring many from the ragged edge of penury to a comfortable living. And there is yet a higher motive against improvidence. Thriftless habits produce deformity of character. They carry down with them, directly, business integrity and all high aspiration.

The majority of people in these times are not living a hand-to-mouth existence. They have comforts, with the amenities thrown in. They have leisure for refinement, and time for reflection. The average man to-day is a king in a palace compared to that man a thousand years ago. The thought of the world lately has been turned toward the common man and his family. It is a credit to the philanthropy of the time that it shows enthusiasm for the welfare of the whole

race. Much effort is now being made to better the condition of the mass of men. No scheme will ever bring full content into practice; if, indeed, any prevised scheme at all will ever have application in a practical way. It is sufficient to us that we live in an age of almost universal questioning and experiment with the doctrine of the greatest good to the greatest number. Human society is a vast theme. The human soul is an essence, with such great capacities for pleasure and pain that thought and time and effort devoted to it are small things in any one period of its progress; but that both are now being employed without stint is a sign of promise. We are only impatient because the march of the race is so slow. If we keep our patience, and keep the peace, and keep the law, we shall, in some degree, help on the work of Him who came to preach the gospel to the poor.

### 2. The Home

It ought to be considered a shame for a young man in this country, unmarried and in vigor of health, to call himself poor. If he has none but

himself to provide for, his native energy is to him all the inheritance of wealth he needs. When that young man gets married, if he marries a woman without property, he is called a poor man—*poor man.* Behold the paradox!

But if he has come to poverty, he has gained a friend which is more than wealth. It has been made so that the human affections are of universal application. They are sovereign over all rank and station. The springs of greatest earthly joy are not in possessions or positions, but in the affections. The love of man and woman is both pure and holy. The latest and best interpretation of the Song of Songs is, that it celebrates the passion of pure love. The heroine of the song is supposed to be a beautiful woman of Northern Palestine, whom Solomon seeks to win. The women of his court ply their blandishments. His own wealth and the honors of the king's spouse are offered; but she remains true to her shepherd lover. The unwavering love of her heart refuses every inducement a Solomon could offer. The affections of her womanly heart triumph over the severest tests. The manly

shepherd gets his affianced bride, and she makes him rich—richer than Solomon. This book exalts the changeless devotion of plighted souls. Out of this mystic bond grows the marriage tie. Human love, if it is worthy of its name, knows not the distinctions that wealth brings. When the domestic life is formed from considerations of thrift alone, it is an unholy thing.

Brother workman: while it is perhaps true that your wife did not accept you because you were poor; but, as you know, she took you in the face of the fact that you were poor—what manner of man ought you to be? If she prefers you to the richest man in the State, what ought you to think of her? How secure you ought to feel in that woman's love! Success or defeat in life is with the man half the time—and the other half, it is with the woman. One of the most pathetic pictures we ever saw was that of a workman, past middle life, and beginning to stoop, having come home from work, standing at the door of his humble cottage, his head against the lintel, his tools on his back, the door shut, wife away, and underneath the words, "No welcome."

I see another picture, and it is enough to cheer the heart of an anchorite. It is half-past five in the morning. An honest workman sits down to his breakfast with his children about him, and at the other end of the table sits a queenly woman. God is thanked, and the meal is taken. Then, with dinner-bucket in hand, he starts for his work. At noon that kingly man mounts his work-bench, and opens that bucket. There is a snowy napkin tucked in all around the edges. Underneath are the choicest bits of the morning meal, left off the table for that bucket. That man fishes to the bottom of that bucket, and he gets a lump in his throat. The touch of wifely love reaches a strong man's heart, and makes him rich in his toil. He says to himself: "Mary, my wife, is a darling; but she will starve herself and the children for me. I 'll carve the middle of the steak for her and the babies in the morning, or I am not the head of the family." When that man goes home at night, the gates of paradise swing open to give him twelve mortal hours of Beulah-land. Shall that man envy any other man on earth? Think you

that his arm will not swing strongly in the combat for bread; that he will not look the great world in the face? A good wife to a man is courage and strong-heartedness. The daylight of hope and purpose never went out of an honest man's heart when it was held by the holy companionship of the woman loved. A bad home-life will break the heart of adamant, and send the strongest man to despair. A fretful woman, who is dissatisfied with her lot because her husband does not make so much money as some other woman's husband, is not the queen of a home, but a pandemonium. If that man keeps his temper to the end of the journey, he shall have great exaltation.

A good woman, the wife of an honest and industrious workman, presides at the fountain of his happiness; and she wields a power, also, to enhance and secure her own happiness. Her breath is enterprise and thrift to him; and she turns the tides of all battles. Woman's sphere of action is enlarging, and it ought to enlarge, until her opportunities are equal with man's, and on equal terms. But when that is said, we turn

about to say that the gospel ideal, and the economic ideal, and nature's social law, is, man the bread-winner, and woman the home-builder. False tastes and false ideas about the domestic life are doing much hurt now. The new woman sounds into the ears of silly girls the alarum of household drudgery; but the new woman dies early, or goes into innocuous desuetude, and these glorious grandmothers, who look with clear eye from the other side of a century of life, have nearly every one of them served their day as household drudges. These people, who start out in this world to escape all drudgery, start on a fool's errand. I shout in your ears the heraldry of the hearthstone. These workmen are all civilized; if we can now get them all domesticated, the industrial problem is half solved.

### 3. Labor Organizations

Labor organizations are voluntary associations designed to protect and advance the condition of the laboring classes. But why should labor organize, when in this country there is always room at the top? The reason is in the fact

that ninety men out of every hundred have no chance to reach the top. Provision must be made for the best things on the plane, where these men are sure to move. Where the interests of the majority are sought, the best place will not be at the top.

There are thousands of business men to-day who have been very successful, and who think of their success, as it is called, as of doubtful value on the whole. They long for the contentment they found in the log-cabin, with its opportunities only for a frugal subsistence. The "top" in the world of finance is not a flowery kingdom. A poor man said to a rich man, "I am not rich, and you are." The rich man replied, "Yes; but you can sleep at night, and I can't." That colloquy does not stand for a rule; but it stands against the fiction that to reach the top, as the world measures it, is to reach an ideal. Why vex the workman by repeating the specious cry, "Rise in life," when there is little hope of doing what is meant, and, if done, it would be of doubtful advantage?

The laborer to-day is interested in whatever

improves his state as a laborer. His desire, his taste, his ambition, is to be a laborer in the pursuit he has chosen. He wants play-room in his work. He wants an opportunity to make the most out of himself in the direction of his preferences. We have already made the contention that one kind of business is as great as another. There is no inferior pursuit in the industrial world. One man has as much right to gratify his taste and ability as a carpenter, as another has as a professor. Ways and means are to be provided for the carpenter to have all his rights, and a chance to build his own life in his own business. A man's life can be as successful at the carpenter's bench as in the pulpit. Jesus of Nazareth was a carpenter. The state of wage-earners is not improved by lifting them out of their work, but by improving their condition in their work.

(1) Labor Unions are designed to remove disadvantages from the mass of workmen, and to clear the field for equal opportunities.

(2) The organization of labor affords means for the exchange of industrial ideas among workmen.

(3) Unorganized labor now has no power to protect itself against the encroachments of organized capital.

(4) Among the incidental advantages of organized labor are the interests and purposes of the union, which seldom fail to give him diversion of a healthful kind from the rut and routine of the ordinary laborer's life. It affords him opportunity to look at his work in a reflective way, and see it all through the eyes of a variety of counselors. The organization, in itself considered, if rightly used, adds to his well-being. It gives him a sight of some things he would not otherwise know. It is nearly sure to make him a broader man. As he stands with his fellows in the union, it becomes a sort of guarantee to him that he will get advantages from the strength of its common understandings and principles.

(5) The true labor organization is not organized to fight capital as such; but to stand for justice when capital oppresses.

(6) Labor organizations are now undertaking much educational work among themselves. They establish reading-rooms and libraries, and

do temperance work. The social life is no inconsiderable feature. It intensifies the greatest truth of their great cause, the brotherhood of the people.

Community of interest is the bond of union in all these societies. Identity of interest is the magnet that holds capital together as a guard against ruinous competition with itself, and as an artificial means of raising prices. Organized labor is in the same business. Labor and capital also have identity of interests; but strangely the combinations on each side to this time have been set to the key of each being the enemy of the other. With the rights of each in reserve, the prosperity of labor is the welfare of capital, and that capital should have its steady guarantees and commensurate profits, is of the highest self-interest to workmen. This dual fact has not always appeared. The immediate interests of both food and profit have held the day, and the larger interests of a prosperous collective life for both have not been duly considered. The gospel of the new age, the gospel of work, will have a vision to grasp secondary consequences.

Capital, to have its way, would doubtless crush labor into the earth, at least until the time when it had crushed itself by over-reaching. And labor gives evidence of being as remorseless a tyrant as soon as it gets to the top of the hill. It would not do for either to have the whole day. Trusts aim to crush out all who do not come into the combine, and organized labor aims to put successful hindrances in the way of the non-union laborer. If wheat at $1.75 is the result of shortage in crops, it comes under the healthful law that shortage in supply increases the price; but if it is because the world's wheat has been bought up for speculative purposes, it means that a few invisible but omnipresent millionaires are pinching pieces out of the bread in the hands of every hungry child in all the civilized world. How weak and silly it seems, to say that millionaires ought not to do that. But, sirs, Government has found no way yet to deal successfully with that feature in our industrial life. But all have come to see that there is a point to personal liberty in the use of capital, to which it ought not be permitted to go. Not many years hence this

new function of government will be operative. On the other hand, it is not morally tenable that the union should say to the non-union worker, "Join the union, or you shall not work." That position will finally break down before the fair-minded. I see no signs of a monopoly of morals on either side; but I see signs of moderation and of a common understanding.

### 4. The Honorable Employer of Labor

Personal liberty in the industrial world has run to extremes in America. The temptation of those who have power, which they have secured by extra talent or genius, is to use it for self-interest alone. It will doubtless appear as a necessity, that some limit must be put on individual capacity, working under law, in the industrial world. Some men have such vast capacity for getting the substance of this world into their hands that the control of such accumulation becomes a constant menace to the public. This is the new form in which tyranny is appearing; and so fully alive are the people becoming to its dangers that it is sure to be checkmated not far ahead.

When we have said this much against combined capital, we have measured the extent of righteous revulsion against individual capitalists. The most profitable man in the community usually is the man who has become the employer of labor.

The man who builds industrial enterprises, and is constantly turning his thirty or forty or one hundred thousand dollars toward his own thrift and the thrift of those who depend on such men for their own living, is the constant and substantial friend of labor. The majority of wage-earners depend on the business success of the local capitalists, who, in the vast majority of cases, acquire only enough capital to make business a success, and not enough to make their possessions an oppression. How foolish and short-sighted in these instances for wage-earners to consider themselves on one side of a great battle to make their employers feel their power! How jealous workmen ought to be of the establishment of the local capitalist—how truly desirous that he should make money, and be able to keep his business on a sound basis! When a man be-

comes so related to an establishment that in it is his living, all the promptings of self-interest would make him desire its prosperity. It is usually so in these times that workmen know about the profits of the employer of labor; and to urge wages to the point where the business breaks, is suicidal. The enmity of laborers against the capitalists who invest in legitimate enterprises for the purpose of legitimate profits, is both foolish and wicked. It is to the interest of labor everywhere, to keep to the maximum the number of smaller investors of funds. Local capital employing local labor is the ideal for workmen. There needs to be work everywhere for those who prefer to be wage-earners. Their highest interest, therefore, is to foster home capital; not in the sense of giving it all the profits above a bare subsistence, but in the sense of making it matter of common sense not to kill the goose that lays the golden egg.

### 5. The Spirit of Democracy

A government of the people, by the people, for the people—that is democracy. More and more is the cause of labor being bound up with

democratic movements. It has not been long since whole sections of the industrial world were arrayed against each other, through prejudice and a lack of knowledge; and they are now coming together, and are seeking a unity of interest, which they feel is surely growing into larger proportions for the future. The most impressive movement of the time is the positive tendency of men to make common cause; not for the few, but for the many. Among the nations of Europe, even where all interests might be expected to be still under the spell of the old monarchies, and where the rights of the lowest man not long ago did not disturb anybody but himself, it is evident that there is a slow yet irresistible advance toward a federation of human interests, with a view to bettering the condition of the common people. A deep unity now binds all social interests together. Mutual dependence is the great lesson of to-day. All economic affairs are now so woven and threaded together, that the workmen on one side of the continent are quickly affected by any sort of disaster befalling the workmen on the other side. It will soon be so with the whole world.

A mighty current of democracy is slowly moving the races. It is an influence too great to be checked; but it must have guidance. The skies are not clear; but the humblest toiler may take hope to-day. The humanities are to triumph, and men are to be chief over things and possessions.

### 6. Jesus Christ and the Social Order

The greatest friends and foes of society are those which sway it fundamentally. If the foundations of the Republic are steady, the Nation is safe. If right principles pervade the industrial world, there will rise to the surface laws and institutions which express constantly better and better conditions. We shall not be able to construct ideal conditions instanter. The best social conditions are not constructive at all. They are creative and formative. Society is a life. All its expansions and all its better forms are under the laws of its life. Right ideas and right principles put into the life of society do their work finally. That is the defense for some of the things I say here, which, for the present, are little more than dreams.

Guizot says that civilization reveals itself by two symptoms—the progress of society, and the progress of individuals. He puts the progress of society first, as if it were the initiative; that is, the first thing to take place. He follows this directly with a discussion of the influences of Christianity on the individual man. Christianity, he declares, did not address itself to social conditions first, but disclaimed all interference with it; and yet it was "one of the greatest promoters of civilization, because it changed the interior condition of man, his opinions, his sentiments; because it has regenerated his moral, his intellectual nature." Social effects and conditions finally converge in the individual man. They all run back to that before they stop.

Institutions in themselves are pitiful dependents. The strength of American character measures the strength of American institutions. There can be no satisfactory outside life in this world without a satisfactory inside life. Desirable social states and righteous laws were never erected or made to stand over an unrighteous people. The sunrise is not superficial; the whole

earth has to move to get it. As the universe is the expression of God's purpose and thought, so human society is the expression of what man really is. If you would change it, you must change him. Many good purposes toward social amelioration fail because the thing devised is not equal to the work to be done. Charles I, of England, had an ambition to do great things for his kingdom. Personally, he was accomplished; and he undertook to exalt the people by court entertainments, plays, music, and art. He constituted a splendid outside Church equipment; but he made the mistake of addressing himself to the superficial in man. The few advantages of polish in the things he did were overbalanced by the hollowness and lack of seriousness in his work. There were a few advantages in superficial manners and show, but at the expense of drawing attention from that quality of work for society which alone abides. The English mind finally revolted against this nonsense court effort of trying to regulate man into higher conditions through the sham and dash of high life.

The saviors of the masses to-day are the men

and women who ordain religious regeneration in the masses. The structure of society can not be changed except from within. All industrial strife will have its experiments and its testing times, and it will have its turns and reverses of fortune, with its evolutions of form; but if it culminates in higher stages, or in any positive advance, it will be because there has been investment of character in the personalities behind it all. The renewed personal life is the saving element in every community life. There is not a record in history where religious regeneration has not ordained better social conditions. It is doing so to-day. William Arthur says: "Both the Papist and Positivist schools precognize schemes for the reconstruction of society. Our Lord and his apostles sought its regeneration. They did not look on it as one of those structures made with hands, which can be pulled down and built again; but as a structure built without hands, fitly joined together, not by labor from without, but by life force from within." So, then, the structural forces that build society lie in the things that build character. What shall perpetu-

ate our institutions? Christian character. What shall furnish the greatest guarantees of safe passage through all industrial perplexity? Christian character.

It appears to me that this whole interest in the common man to-day is a gospel product. As open-minded men, you are willing to consider a single fact. All the ancient empires despised the common people. The masses threw away their lives at the will of a despot, and they were forced to labor without remuneration. Human life has but little value in China to-day. The advent of Western rulers in India has brought more appreciation to life; but life is not prized in India where the gospel has not gone. It is said that Rome never had the brooding calm of a childhood. Justice was extolled indeed, and it was embraced in a great civil code; but Roman justice chills the blood. The Roman civil spirit was cold, and heartless, and cruel, and sanguinary. The spiritual impulses, so essential to a true national life, were absent. She had a pantheon of conquered deities. Religion with her was an underplay. Rome was never more than a

military society held together by outward force. Splendid cities arose from the lootings of war. Highways and aqueducts were built by captives under the lash of the slave whip. The proudest days of Rome were the days in which human sorrow had its most fearful culmination. Splendid charnel-house! Proud mausoleum! More instructive to-day than when it was better kept, but not half so full of dead men's bones! Above all this ancient time why do we so value human life? Why do we contend for the rights of the common laborer? Why do we plead the cause of the underling? Why do we guard against famine and plague? Why do we build hospitals and almshouses? Why do we undertake to nurse the weakest into strength again? It is because we have come to put a very high estimate on human life. This estimate we have, runs back into the gospel. Jesus Christ first held it. Jesus Christ put a price on human life when he bowed his head on Calvary. The worth of a soul moved God to the momentous issues of redemption.

Jesus Christ has never had a fair hearing in the industrial world. The kingdom of Christ has

no significance to a majority of these financiers; and they have set the temper of trade. The broader social meanings of the kingdom of Christ seem strange and hidden to these masses of men as they contend and fight for bread. They see injustice over them, and in the grim and iron struggle the humanities seem dead. The wheels of the social machine grind on, and in their efforts to keep from under they get sullen and maddened from all friendship, and they doubt the love of the Divine Christ.

With these brothers in the strife for bread, is there no chance to get them to stop long enough to look each other in the face? Arrested fellowship has brought all this about; and if the strife goes on, the greatest question directly will not be one of rights, but the fact that all brotherly feeling is dead. With the brotherly feeling would go the humanities, and with the humanities both righteousness and truth, and with these national character. The brotherly feeling born of the Christ-love is not a piece of sentiment; it is a primal element in all good government. It buttresses all law and all justice, and enthrones order

and secures prosperity. Have you faith that business can ever be spiritualized? Do you not see that the very desirability and need of the supernaturalism of the gospel becomes a part of its great reason just now? Can you think of a greater and more powerfully redeeming force to project into this sordid age than the active principle of the Christ-life, which is love? What force sooner than this will set things in order and stop this confusion, produce a law-abiding citizenship, cleanse politics, send the saloon to perdition, drive the sharper from business, bring about plainer living with higher thinking, establish social righteousness for rich and poor alike, and enthrone fraternity in the heart of man?

The chief players in the national game of finance laugh at these questions. The Athenians called Paul a babbler. Romanism first laughed at Luther. The cockneys had a great laugh when John Knox began to pray; but the prayers of John Knox brought thunderbolts from the sky to startle all England. The Church of England folks, and all the people of the eminent proprieties, were amused at the irregularities and un-

necessary zeal of the Wesleys and of Whitefield; but the spiritual life these men awakened changed the temper of English thought, and saved England from a French Revolution.

Shall men never learn that the plain gospel has made the deepest law of his history? In this loosening of character in the love of money, there are no palliatives that will cure. There is no fixing of things, no readjustment of political or social forms to take the place of moral renovation, and that is a work on character. The true statesman will not be turned from these laws of a nation's life, which have their springs in the gospel, and which give constant streams of fresh blood to the social body, and stability and strength to all civil forms. Honor, justice, faith, —these are the voices of the Spirit of God to this opulent civilization.

### 7. Social Specialization in the Church

The kind of organized expression that the gospel has in this country is an important concern. The Church here must not contradict the genius and spirit of popular government. The

same spirit which pervades the public mind politically, will control it religiously to a large extent. There can be no voice from the ecclesia now, which could overthrow the community feelings of the people.

It is a remarkable fact that the early Churches were pure democracies. Among themselves they obliterated everything of rank, or caste, or race; because one of the plainest things in the life and teaching of the Master was that he removed every obstruction between himself and the universal heart. He persistently refused to recognize the arbitrary customs which divided men, and that in a time when authority and wealth were unscrupulous and arrogant, and when the class-lines which centuries of habit had made distinct, and which were never more rigid and unyielding. The world at that time was a sort of unbridled centaur; that is, it had a human head and an animal body. There were a few intellectual brilliants, but underneath was a black empire of the enslaved. Scribes and Pharisees would remove themselves in holy horror from publicans and sinners, when their own houses

were full of harlots. Christ's words burned as he said: "Woe unto you scribes, Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation." Jesus without hesitation went down through Samaria into Galilee, and when the astonished woman said, "How is it that thou, a Jew, speakest to me, who am a woman of Samaria?" Jesus only directs her attention to Him who is the Father of us all. When the lawyer wanted to know who his neighbor was, he received for an answer the parable of the Good Samaritan. Christ pays as much attention to the poor woman who washes his feet with her tears as to Nicodemus the doctor of laws. Christ goes to the transfiguration, and comes down to gird himself with a towel. He feeds the thousands, and then goes into the mountain to pray. He refuses the crown of Israel; but he takes little children in his arms to bless them. Christ begins his public ministry by saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." After this inaugural of his

gospel, he says, "Go tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached."

Jesus Christ had no adroit diplomacies; he had no settlings of precedence; he did not rise above these angry differences among men; he buried them. The color-line he rubs out. There is no black man in Christ; no yellow man; no red man; no white man. We are all one. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." The gospel brings men together on a plane where race affinities do not rasp. It brings capital and labor together above the capitalist's head.

Many of the tendencies of a complex industrial life are toward an extreme differentiation of classes. So, according to taste, and rarity of skill,

and divergent pursuits, men divide into guilds, and clubs, and lodges, and protective organizations; but the gospel brings all the craftsmen together as workmen and servants of the human race. Religion is the common element which makes them acquainted and also akin.

One of the most serious incidental hindrances to the progress of the gospel is the palpable fact that many of the local Churches in this country have been like the class organizations, following the line of least resistance. The Churches show a very prominent social specialization. There are uptown Churches and downtown Churches. There are society Churches and laborers' Churches. There are Churches for the rich and Churches for the poor. It is only to be expected that people with select social sympathies should desire that they should receive the religious sanctions, and those sanctions may be rightfully given when these special feelings are only socially expressed; but it is a great disaster that the life of the Church be touched with such a spirit, for the plain reason that socially we may have some rights of preference, and religiously we have not.

Any man, white or black, is my brother if he be Christ's man, and I am obliged to fraternize.

That any of our Churches should have distinctly graded social features, is a distasteful idea to workmen. The self-respecting workman does not wish to be patronized. He does not wish social elevation offered him. And he will not suffer the prevailing social pulse of a Church politely to neglect him. He is no better pleased with a Church made up of his own class. The offense against the spirit of the gospel is not mitigated by that fact. The house of God and its work should be the place where no distinctions whatever are made; where the passport to all rights, and privileges, and welcomes, is a saintly walk before God. Wherever employers and the employed worship freely at the same altars, the labor problem is already solved. The labor problem stands solved in every healthful Church life in America. Faith is always superficial until it gets above working along lines of social taste. The Church which dares to put its rich and poor together in the same seats, and calls them to drink the sacramental emblems from the same

cup, is the only Church to-day qualified for its work—parity of sacred right, parity of privilege, parity of fellowship. The Church which banishes the barriers, which courts favor neither of the rich nor the poor, but shows Christ the Savior of sinners to all alike, will have a large mission in settling the perplexities of the industries.

# Some Industrial Problems

NEITHER was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.—ACTS IV, 34–37.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.—ACTS V, 1–11.

# CHAPTER IV

## Some Industrial Problems

### 1. Radical Socialism

One of the significant features of Western civilization is the growth in it of what is known as Socialism. The term itself is a broad one—broad enough to include the industries—but for definite meaning it needs classification. That can not be attempted in these pages. It were better to use the term here as one standing for a general social movement, whose special characteristic is opposition to the established order. The term at first was a hated one. In its radical forms it stood for the overthrow of society as we now accept it, without being at all particular as to the method. It therefore received the resentment of civil governments. It had visions, with wild and revolutionary schemes of the most startling character. But it also had in it that which made it attractive to many minds. The cry of the oppressed was in it—a cry which has

always awakened sympathy where the doctrines of the Christ have gone. The socialist spirit has had a steady growth from its beginning. Its first forms were largely negative. It was believed that the present order and form of human society was in the way of all socialistic ideals, and that it must first be gotten out of the way. It had for its simple negative philosophy the proposition, "Do not begin to build until the place for the foundation has been cleaned." Though negative, it was not altogether non-resistant. There was advocacy of force in defiance of government. It repudiated all lessons from the logic of events. It scorned sentimental politics and history. It made its appeals to ignorance and passion. It was as sanguinary as the authorities would allow.

This was the spirit of radical socialism in Germany. This was the meaning of Communism in France, which showed itself in such violence in 1871. This was the meaning of Nihilism in Russia, as the term itself implies.

The later socialist spirit has largely repudiated force in the overthrow of existing things, on the

ground that an innovation in human society can not succeed by force.

Here is the general negative policy of Socialism:

(1) The abolition of property.

(2) Social liberty rather than individual liberty.

(3) The abolition of class distinctions.

(4) The abolition of inheritance.

(5) The abolition of children.

(6) The abolition of marriage.

(7) Legislation entirely in the interests of the laborer.

(8) Abolition of wages as pay for labor.

It is but fair to say, however, that the lapse of years has very greatly modified many of these radical features; and with the mass of socialists to-day there is more of reason, and less of wild scheming for an earthly Utopia. The whole spirit of socialism in Europe has become more moderate, and its growth has been accelerated by that fact. It has shown frequent surprises in recent elections. There are large territories in which

it has come to recognition and so-called respectability, and evidently as a whole it is to have a destiny.

The socialistic elements in American life can not be regarded as altogether an undesirable feature. The socialistic idea here, in general, presents itself somewhat after the manner of English social movements. Our social theories, like the purely political forms of our Government, are more like the English than the French or the German. We have never had as radical expressions of socialism in America as have been witnessed in Europe. We have, perhaps, not had as aggravating conditions to bring it about. The pent-up fires here are under control. Our people are all citizens, with a voice in the Government; and the responsibility of preserving it, as well as the power to bring about changes for the possible better, make our people conservative.

### 2. Inceptive American Socialism

The earlier socialistic experiments in this country are associated with a few significant names, high in literature and statesmanship.

William H. Channing, George William Curtis, Charles A. Dana, John S. Dwight, James Russell Lowell, D. S. Oliphant, W. W. Story, John G. Whittier, Nathaniel Hawthorne, Albert Brisbane, Theodore Parker, Fanny Wright, Elizabeth P. Peabody, Horace Greeley, and others,—all of these, in greater or less degree, accepted socialism as the early dream of their lives. Nearly all of these, also, after a time of thought and experiment, turned aside to follow the tested and accepted methods in which the mass of mankind believe.

But the genius of these names, rising up to advocate socialistic theories, all the way between 1825 and 1840, not only affected human thought in and about the mostly sporadic efforts which were made toward a better life, but, in the nature of the case, they influenced the thought of the nation. Socialistic periodicals were established, and these minds furnished them with articles. The New York *Tribune* had at one time a department of socialism, which did effective work in propagating the doctrines.

The history of inceptive socialism in this coun-

try focalizes about two names, Charles Fourier and Robert Owen.

Fourier was born in France just before the American Revolution, and at the close of that war France was pushing his theories to their issues. He had a brilliant and erratic mind. He was a philosophical socialist of high order. In brief and crude statement his theory is as follows:

In the nature and constitution of things there are laws of attraction working from within outward, which are sufficiently powerful when known and applied, to equalize themselves in practice, and bring order and harmony everywhere. As particles of matter are attracted to form the earth, and as the solar system moves on without jarring and friction by like silent influences, so in society; if the operation of the harmonic forces is given room, all such conditions as want and poverty and strife and selfishness and dishonesty will give way, and absolute peace and harmony will prevail on the earth. To give free course to these principles of attraction, which are to do away with the evils of the world, he

resorts to a critical analysis of man's nature, and he discusses very fully the relation he holds to human society. It is a far-drawn and obscure system, with features in it in which the author has evidently not thought himself through. But he is animated with the highest motives, and shows a large love for the race. He has in mind not only the practical and possible by tested methods, but the highest conceivable by his own methods. He stumbled and fell over the stubborn fact that the thoughts of the brain are not all to be realized in practical life. He undertook to bring man up to what he ought to be, by methods which leave out of account what he is. That was the weakness of his great nature, and the failure of his system. Fourier's doctrines were brought to this country by Albert Brisbane, and Victor Considerant, and others; and there were repeated attempts to put them into practice in the experiments which were tried through the Eastern and Northern States during the period to which we have alluded.

Robert Owen—a man of great force of character—first tried a scheme for the betterment of

workmen, in the shape of a co-operative society in New Lanark, England. There is no doubt about its marvelous success for a time. His achievement among sturdy and steady-going English workmen threw a glamour over his mind, and he came to America a talented dreamer. Some slight friction with the ecclesiastics in his New Lanark enterprise was doubtless the occasion of his revulsion against religion, which was followed by a practical repudiation of all faith, and the attempted construction of a social organization leaving God out of the estimate.

He began with eighty souls on the banks of the Wabash, in New Harmony, Indiana. The movement was laid out on a large scale, and attracted more attention than any other experiment in America, except perhaps that of Brook Farm. In and about New Harmony to this day may be seen many harmless traces of a splendid and iridescent social dream. Many smaller societies of the Owen type were organized—such as those of Blue Springs, and Forrestville, and Macluria, in Indiana; and such as Franklyn, and Haverstraw, in New York; and Kendall and Yel-

low Springs, in Ohio. The Fourier type of societies largely outnumbered the Owen type. Of these, there were three in Massachusetts, six in Pennsylvania, two in New Jersey, six in New York, eight in Ohio, three in Illinois, two in Michigan, and three in Wisconsin, with two other States represented by one or more societies. These contained at one time as many as ten thousand members. They owned many thousand acres of land. In the flush of their beginning, they had great prosperity. It looked as if the key to human happiness had been found, and the door to the palace about to be opened. But the consequences of all of it are without dignity. The American mind has almost forgotten the movement; but, without question, this teaching and experiment has left its influence as a deposit on the social thinking of Americans. These first social experiments had the merit of being amiable. There was no negative movement to overthrow society, but an attempted recreation in its midst. All change was to be accomplished through peaceable methods. An appeal was made to reason and test, and that appeal failed.

All movements of that kind in a free country are legitimate, and among an intelligent self-governing people can not be regarded as dangerous. They are furthermore very instructive. They show how not to do it. They demonstrate the fact that constructed social schemes will no more work than machines of perpetual motion. The fundamental forces in human society are biological. We shall move into whatever is good in the social spirit by steps of conservative progression.

This interest which the world is now taking in its associative life is not a sign of backward movement. An age which has in it no possibilities of making the masses of the people comfortable, will not likely produce socialistic theories. India and China and Africa have no social questions. These phenomena with which we are dealing are only found among the most advanced and progressive peoples. A non-progressive people is never moved and kindled to the milder feelings of philanthropy, which lead the common mind patiently to inquire for the best social and industrial things for all. Any theory of associ-

ative living has right of way in these times to propagate itself under the rules of government which now exist, and by peaceable propagandism to make headway if it is able to do so. Under this common right the socialistic spirit to-day has so advanced as to claim the serious attention and study of all thinkers; and whoever will interpret the times must not leave it out. In the manifest drift of the modern world toward the expansion of the powers of government on one hand, and the alleviation of the distress of the submerged classes on the other, socialism has had its place, and with it we must reckon. It has sent many vagaries into the world's thought. Some of its industrial schemes are never to be realized. As the order of society receives its vast improvements, as its evolutions bring about changes for the betterment of universal man, these changes may not be in the direction of socialism in itself considered; but they will be under the control of that particular temper of the modern world which has occasioned all this socialistic awakening.

Radical socialism as a particular scheme, how-

ever, will not likely have large success in the future, for the following reasons:

(1) The human heart is too selfish yet for close organization.

(2) Socialism shows special weakness in the face of intemperance, idleness, and dishonesty.

(3) Socialism is given to advancing theories under an enormous miscalculation of human capabilities.

(4) Any prevised social theory is impractical, to the degree that it repudiates experience as a guide.

(5) A fine condition of things may be planned, if man will only lay down his selfishness. As a matter of fact, disinterestedness is only an occasional virtue. Socialism does not provide for this contingency.

(6) Socialism implies contradictory traits in human nature. The spirit of each one must be so unselfish as to make continuous sacrifice for others, and also so unworthy as to let others sacrifice for it.

### 3. Christian Socialism

In the early history of the Church we have an example of socialism, given without unfavorable comment. They had all things in common, and "to each was distributed as he had need." Joses sold his land, and brought the money and laid it at the apostles' feet. Ananias and Sapphira sold their possessions, and brought a part, with the result known. This record has often been given as authority for bringing the world to this standard of living. It has been the occasion, at least, of many experiments among believers. The monasteries and nunneries are types of these efforts. The Rappites and Zoarites and Shakers shape their affairs by this pattern.

If the following distinctions are kept in mind, we shall have no difficulty with this Biblical case in the face of general experience.

(1) This community of goods among the early Christians was a voluntary arrangement, and was not set forth by them as a part of the Christian doctrine. Their manner of living has no positive indorsement from the Word.

(2) The punishment of Ananias and Sapphira was not for failure to submit to the terms of the community covenant, for they were free not to do so; but for lying.

(3) This community was constituted for a religious purpose and end, and not a social. The early Christians were persecuted, and they banded together for mutual protection.

(4) It was a temporary expedient, and was never offered as the pattern of human society.

(5) It is not referred to elsewhere, and the other Churches did not take it up.

(6) It was short-lived, and probably was not satisfactory to those who had embraced it. As a type of social living, it was too close for even those who were bound by the divine fellowship in Christ.

(7) The Bible recognizes and indorses private property.

Christian socialism, as it is understood to-day, does not, in many of its forms, proclaim the abolition of private property. It claims that the industrial ills of society exist because there is a lack of Christianity in the social order. The

solution of all questions, they say, lies in the Fatherhood of God and the brotherhood of man. Christ was the great socialist. Christ healed men's souls; but he healed their bodies as well, and fed them. Business must be founded on the social law of the gospel, which involves the principle of combination rather than competition. Christianity demands a system of business carried on for the public good, rather than private profit. This is the position of Christian socialism. In its main features it advocates no immoderate or radical measures. It proposes to have experience and science test the unfolding methods by which man shall be brought to the true Biblical brotherhood.

The manifesto issued by the Christian Socialist Society of London is as follows:

(1) Christian socialism aims at embodying the principles contained in the life and teachings of Christ in the industrial organization of society.

(2) The Christian Socialist Society believes that, by the changes it advocates in the industrial system, men will be enabled, under the altered conditions of modern life, to put into practice

the principles taught by Christians in all their dealings with one another as fellow-men and as fellow-citizens.

(3) The Society is independent of special theological views, and welcomes as members those who desire to subordinate their private advantage to the good of the Commonwealth, and of mankind, and to strive for the knowledge and power of doing it in the best and highest manner possible.

To organize under such a manifesto is great and broad, but vague. It takes in all the general principles of Christian teaching, for which the mass of believers are laboring. It is a comprehensive program, but exceedingly indefinite. It is a committee on resolutions, which ought to be consolidated with the committee on ways and means.

As an illustration of social impracticability, here are the propositions of another society:

(1) Keep capitalists and saloon-keepers from ruining politics.

(2) Look out for the caucus.

(3) More socialistic legislation.

(4) The Australian ballot system.

(5) A free ballot.

(6) Relief works for the unemployed.

(7) Dwellings erected and sold to workmen for the cost of production.

(8) If a man has no trade, teach him one.

(9) Concentrate taxation more and more on land.

(10) Declare all mines public property.

(11) An eight-hour day.

(12) A half-holiday on Saturday.

(13) A Sunday of rest for all.

(14) Enfranchisement of women.

(15) Removal of the poll-tax.

(16) Free technical education.

(17) A public midday meal for each scholar.

(18) Government control of telegraphs, railroads, light and coal and gas companies.

(19) The gradual nationalization of all great enterprises in which the public are interested.

(20) Radically reform the civil service.

There are some splendid things here. It is a bill of fare, out of which each appetite can get something it likes. But who would want to

swallow the whole bill of fare? The very catalogue itself constitutes it a list of childish wishes. Some of these things are already realized; some others ought to be, or are in process of being realized; and others, under human nature, are chimerical. An organization having that list for its base may have many good purposes; but it has no practical sagacity. A good purpose may be animated by an exalted spirit, and yet be defeated by mental confusion.

### 4. Nationalism

Nationalism, as one of the newer industrial schemes, claims a communistic base with a philanthropic purpose. It aims at an entire control of production by the nation. It is a complete paternity in government, in which the nation undertakes to clothe the backs and fill the stomachs of all the people, and to welcome all comers. As an intellectual ferment, it is a success. For the impracticability of its methods, it is not excelled by any scheme in print. It has secured converts largely among people of literary tastes, having a philanthropic turn of mind with defect

of logical faculty. We must have respect for some of its purposes, as we have regard for the principles on which ideals are built; and they have the full force of an ideal for the mind. Virtue, peace, plenty for all, contentment, happiness, absence from carking care,—these are the conditions for which matter-of-fact people have been toiling for centuries; and they have been toiling with every motive about them for the use of the best possible methods. Many of these toilers have had experience enough with the obstinacy of the human heart to know that it will not yield to these superficial schemes. People who are not equal to the constancy of daily effort in small ways for the betterment of the world; people who are slack in daily works of grace and charity; people who think that child-training is a little business, and preaching and Sunday-school work too slow, are seldom equal to the projection of schemes of any practical moment to the world. The defects of government which nationalism has overcome are yet on paper. It has not yet shown what it can do. Its theories and plans are pictures of a despotism which every Ameri-

can has dreaded since the conflict for independence. To accept these would be a leap in the dark with all the economic principles which have proved reliable for a thousand years. It will be safe to predict that the old order standeth. There will be no sudden transformations or upheavals. The things man has learned of liberty and progress are to remain. They will not be exchanged for the newest thing out. These things we see of law and order, these things we understand about what civil society is for, its limits and its possibilities, with the individual and his rights, are not to be overthrown. They have come to us one by one, and have had application little by little, and they will stand all the attacks of swift visionaries, as Gibraltar stands the lashing of the waves. These social forms which now prevail are the expressions in a collective way of what man is in his inmost nature. For these forms to change suddenly, is for human nature to change suddenly.

Human nature might take a tumble, and come out a new thing in a night, and fit itself to the

creations of the social dreamer; but what has not been, is not likely to be.

The people of this country have but little need of these social doctors who have never tested their nostrums anywhere. These offerers and advocates of strange and revolutionary schemes never see them adopted. They make a show; they promise the millennium; they disturb the minds of a few; they make fanatical advocates out of a few more; they flash in and flash out like comets in the solar system, and we do not see their uses unless it be incidentally to show the greatness and superiority of the regular system.

Out of the evils of this time there may not be any swift upcome; but we are nearly sure to have a conservative progression.

Among a free people who are self-governing, there must be constant vigilance; there must be the careful molding of thought and opinion; there must be increasing reform of abuses; there must be the sternest contention for civil righteousness, but no overturn of these tried and great primal elements of government, on which the world now

so securely rests. We shall certainly be able to cure some ailments, without taking off the patient's head. We need only such changes as will gradually come about to meet new conditions, and only such changes as are able to stand the test of time and experiment, and such as are modest enough to consent to some smaller applications first, and then by degrees make their appeals to the common sense of mankind, and, if they are equal to it, to reach out and accomplish the fullest needs of the world.

Now, let us clearly apprehend another matter here. Social laws are laws of life, and laws of life are not to be put under duress. When we talk of the community, we talk of an organism with the most delicate and complicated functions. This must be understood by all who would help it in any way. The invention of a social system on paper is the purest nonsense. As well try to invent a tree, by taking a stick and nailing on limbs. A tree may be changed and reshaped for the better, but only according to the law of its own life. Society may be controlled and quickened by working in harmony with its own laws,

and in no other way. It is a matter of common observation that social betterments do not come about in ways ordinarily expected. So deep and occult are the causes of all real social change, that the common mind nearly always grasps and gives credit to some passing or final phase of the uplift. It sees only the outwardly phenomenal, and makes its estimates from surface appearances.

Human society is the institutional expression of man's associative activities. It is dynamic. It is never fixed and stable. It had its beginnings in ignorance and barbarism. It started with the dawn of intelligence, and it has no ending. It is on its way, not to its own destiny and finish, but to man's destiny. It voices at any specified time substantially the state of self-control to which man has arrived.

### 5. Agriculture

It is an accepted economic principle that the products of the soil lie at the foundation of the world's prosperity. This is so, because of the clear but profound fact that man can not live on

the inorganic elements. His food must be transmuted into life before he can digest it. Chemistry is at work, at odd times, on the effort to change the bulk material of the earth directly into a digestible product, but without success. Man's food is organic. The soil is man's base of supply for food. Everything of wearing apparel also, with all manufactured products reaches the soil with only a step or two backward. We must not forget that the soil is the mother of us all, and also the bosom of our final rest. Agricultural prosperity means general prosperity, and its depression means a break in the industries finally. It is the soil against the world. The self-reliant nation is the one with a food product. The man also who has resources for feeding himself is most self-reliant.

Only a few years ago it was supposed that our country had an exhaustless landed area. Attention to the growth of our cities and manufacturing interests appeared to be the wise policy. We have suddenly awakened to the fact that the available land for agriculture has all been taken and nearly all put into use, and that at the present

rate of increase of urban and rural population, it will not be long till half the population of the country will be in the cities and towns. Just ahead, evidently, there will be an excess of artisan labor, unless foreign trade should give relief. With the increased power which machinery has given to production, there will go into the markets an overproportion of manufactured products, to bring congestions and shut-downs to the despair of large numbers. Yet the movement from country life to city life has not abated. Our people think city life a higher life. They think it easier. They believe its severities to be less. New England has thousands of vacated farms. Excess of laborers in the city, and the country regions needing that labor to develop and improve and make the lands productive—that is the situation. There could not be such a condition as excess of labor on the farm. There could be an amount of labor which is not profitable under present conditions, which is partly the fault of agricultural methods, and the ideas we have of living. If enough labor can be gotten on the soil, it will produce food for all, abundant

and cheap. One acre of fertile land, with a few days of work, will produce food for a family for months. A wage-earner will give for the same amount of food several times as much work. Would it not be better, therefore, for larger numbers of workmen to invest their labor in the soil rather than in wages? We have in view here the question of bread. The country offers a chance to stop all hunger. The city is not self-contained in that sense. It is better for a well-fed man to have plain surroundings and common clothes than for a hungry man to have spotless garments and live in style. It is so, as a fact, that the country affords room for few laborers at profitable rates for those who employ, but room could be made for an indefinite number.

But whether this be true or not, if the energy and force of the country for another generation comes to town to compete with an already full quota of labor, what is to be the result? It will not be necessary to make a plea for the isolation of country life. There are always those whose tastes hold them to what others would think the solitude of the farm, and these will be insufficient

numbers to hold outlying regions. We speak of agricultural pursuits only. The custom of Europe for generations with the agricultural class is urban residence. They find home, and society, and the Church in town, and bread in the country. The first economic question is bread. The soil supplies that. Soil cultivation within itself will not supply man with the full necessities of a civilized life, but it answers the question, Where shall the people get bread?

The rush of our people into mechanical and commercial and professional pursuits has hindered the division of soil ownership into smaller tracts, which would have been better for both the tiller and the care of the soil, much of which is being neglected. Its fertility is slipping down the valleys to be carried away. These skinned hills represent venality. It is a wanton waste of the best God has given us.

### 6. The Kind of Work to be Done at the Bottom

Industrial schemes break down when they come to the edge of the slums. These are not fit for the industries. They are so sodden and dead

to the advantages of economic concerns that they can not be induced to take their place in them. They are like insensible victims in a poisoned miasm; you shout to them, but they can not hear you. Put them all in palaces, and they would turn these palaces into dens, or run away and leave them. In increasing numbers they are going lower. They live in the shadows of spires and granite blocks. From the people across the streets they are separated by a thousand years of progress. Individual units of this dark Tartarus go out to the establishments in the morning, and return at night. They are in a treadmill without any stipulations for getting off. They are in the gradgrind, and they are without power of self-deliverance. Human nature unaided has never been equal to such a state. These people must have help—that is certain. But of what kind? There must be law. There must be municipal and State provision for the most completely depressed. There must be strict police surveillance. There may be needed the enlargement of the powers of government over certain agencies which the law does not now recognize;

such as some new features in education and sanitation; such as the isolation of moral lunatics, and the prevention of marriage where heredity has fastened a taint that would be perpetuated by marriage; but the only hope of this class is *moral elevation.* The alternative of this is despair. And despair is un-American.

The common principles and plans for the moral regeneration of men are now generally well understood. Time and again they have been tested. They have lifted the lowest peoples into better states. Christian ethics is of universal application. Its methods are not experiments. It only needs executors and representatives of its power. It has never failed where fairly proclaimed. The only efficient moral life to-day is that which is intensified with the Christ-spirit. It takes the Christ passion to make morals strong enough for the slums. Morals must be raised to a power to reach the lowest strata of society. There must not be a spot on earth too black for gospel morals. If it ever comes to pass that the gospel only saves moderate sinners, it will then come to pass that it saves none. It will then ap-

pear that the world is a plague spot. Superficial religious sentiment is not strong enough for this business. It has come to pass the greatest work of God on earth is the most unwholesome. Moral evil lies at the root of all this misery.

It is becoming more and more apparent that the center of all successful plans for the betterment of human conditions is at the human heart. This slum life has a heart. The awakening of the divine passion in it—that is great, that is possible. To get the gospel set into the slums—what a long, slow work! What myriads of devoted toilers must come and go before it is accomplished! The reconstruction of society does not come about by spurts and starts. Sudden social overturnings are very few. Industrial peace as to its present forms of conflict will not come by cataclysms, or revolutions, or sudden upheavals of this or that established order, but by the slow dying away of the effete, and the infusion of new life by the normal process of blood digestion and blood assimilation. It is the unseen which takes hold most naturally and healthfully. Healthy organisms grow unconsciously. Gospel forces

build society in the same way. Whoever has a craving for the spectacular, will miss the meaning of these slower movements. We shall not be startled with the surprise of a new day, but we may see the dawning of an industrial morning. Its first signs will be the fainter gleam of the stars of the social night; then the streaks of gray and emerald and gold; then the dew laden with the breath of flowers; then the full orb of the sun of day.

Many have lost heart because of the slowness of its coming. So are they impatient of daily plodding and patience and duty. If the mass of men get weary of living as Christ lived—get weary of standing for the truth, and begin to make experiment for an easier way—their institutions will begin to decay; for all things are in peril when religion loses its hold.

Three measures of meal is all there is to be leavened. If we muster faith to insert the leaven, and energy to properly knead and tend it, it will work its own way. We do not bring the millennium at a stroke; we decree the conditions.

Men still refuse to believe that the earth may

be moved with a sense of the Divine. They have no faith in the Golden Rule as a stay of society, and they suspect that it will be abolished for a new way as soon as men begin to disobey it. As well undertake to abolish the mountains or the sunshine. Now the gospel does not coerce or suborn the spirit of man. It does not harness or break his will. It has no lash of scorpion whip. It offers motives. It has invitations. It promises forgiveness of sin. It bestows peace in the Divine Spirit, and by all the persuasiveness of its marvelous interworking in history and life, it gives strength to the civil law, order to society, and prosperity to the affairs of men.

### 7. Christianity Applied

Christianity applied is Christianity set into the institutions of men. It is the gospel taking hold. We have come to an age when we see the collective results of the system. The prophecy is being fulfilled, that a nation shall be born to God in a day. Direct gospel forces have been transformed into currents in history. The gospel first touches individuals to convert them, and

then sends its secondary and collective influences down beneath the surface, to work away out of sight, in some instances for generations, and finally to appear again, having gained momentum and breadth through the omnipotence of a long social incubation, when it begins to move in concentrics and sway the life of man by massed opinion, and by accepted sentiment, and by the unwritten and unconscious laws of control which heredity has made irresistible.

It was the settled policy of the Roman Government with conquered peoples that they should be governed by their own laws, so far as that could be done and hold them to the central empire. In the day of her greatest conquests she did not care to enter into the smaller features of the internal life of conquered nations. She adjusted herself to all local conditions which she knew she could not change immediately by any sort of coercive power. Roman legislators were therefore obliged to study the laws of conquered territories, in order to fit the general Roman policy into the peculiar ideas which these subject regions might have of government. This broad policy

had a remarkable reflex advantage on the Roman system of civil justice. It gave opportunity for incorporation into the civil code whatever might appear to be just; and these ideas of justice were practically a consensus of the ideas of all conquered peoples. So far as Roman jurisprudence is concerned, it is distinctly Roman; but it is not provincial. As a system of law, it has in it the principles of universality, because it has been gathered from the legal practices of widely divergent populations. Roman law, therefore, is cosmopolitan. It has in it abundant material which may be used by the broadest-minded legal lights of any day. The Roman law, therefore, did not spring up *de novo*. It was the slow deposit of centuries. It came from many different codes, from many directions, from many schools of thought, from many faiths in religion. The one supremacy was the Roman spirit. That was dominant and all masterful. To that sort of supremacy we believe the Christian religion is coming to-day; for it is making use of all human sentiments and all human conditions to accomplish its Divine ends.

A modern likeness in some respects to the Roman policy is the English colonial system. English India to-day has a population double that of the Roman Empire at its most populous period. More than three hundred millions of people now inhabit India. Leaving out the dialects, there are more than three hundred different languages. There are diverse social customs and human beings in all stages of development, from the lowest savage to the Indian gentleman of refinement and of high philosophic attainment. What a complicated and pliant political organization to deal successfully with these discordant masses! We have no explanation of the power that does it, except that it is the English spirit. On the other hand, the necessities of this world-wide rule strengthen the Englishman's capacity for diverse administrative interests. The Englishman is not a provincial. His spirit and capacity to control is manifest among all nations.

These are parallels to the kind of influence the gospel of Christ has had on the world. It takes its place in history. It shows itself strong enough to sway the strongest nations and races. Its ef-

fects are everywhere now to sway the institutions of civilized man.

**(*a*) Universality of the Christ Idea**

A remarkable feature of the time is the universality of the Christ spirit. Christ is all in all in the popular mind. Among those who make no pretension to obey him, he is the King of their thought, because he is the mental standard of their living, when they choose to have use for it. Christ is exalted to-day, and has a name that is above every human name. The battle of apology for Jesus Christ is over. Human selfishness and passion and hate may refuse to serve him, but the universal judgment now receives Jesus as the great Teacher, the model man, the supreme representative of his race. The world at last has an accepted ideal in Jesus Christ.

**(*b*) The Ethical Basis of Modern Life**

Civilization now has a distinct ethical basis. This is its distinguishing feature. On the other hand, we glorify the spirit of progress. We are aware of the achievements of the human mind. Intellectual culture is at the summit of all his-

tory. Invention and discovery are having their greatest influence. This rich territory of a New World is putting intense energy into man, and the hidden resources of earth and sky, on the edge of being revealed, make him expectant and hopeful. Reason is being enthroned, but it is a very practical reason. It is being held by the laws of moral conduct. The moral life of man has risen to attention. Moral law is at the bottom of things. The good desert of virtue and the ill desert of vice, according to modern thinking, are the basal distinctions in the beginning of government. The world now looks out from this new standpoint, and it is creating a new habit of thought. This conception of the basis of action is Christian. It is the Christ-born idea. Gibbon says: "The desire of perfection became the ruling passion of the lives of Christians. It was their austere morality that attracted attention. Christianity offered to show pagan men made over." Guizot calls this turning of the basis of action to the moral life "the crisis of civilization." This is the Christ idea of man and of his motives to action. The moral code of the

Bible has gained the assent of men, and it must be put down as an applied achievement of the Christian system.

**(c) Bible Principles in the Civil Law**

Some time ago we had occasion to examine the likenesses between the civil principles embodied in the constitutions of the several States, and the same elements in the Ten Commandments. There is no formal recognition anywhere, but substantial incorporation everywhere. A member of a State Legislature not long ago introduced a bill to make the Ten Commandments the law of that State, with penalties attached for violation. That would be a piece of legislative monstrosity. The Ten Commandments in their inspired form, and as the authoritative moral code of the world, ought never to be put in the issue of being decided for or against by a show of hands. That degrades the Commandments, and calls them to answer to a standard of human opinion. Against any majority the Ten Commandments stand as the law of God to men. If I consent that the Commandments be obeyed or

disobeyed as the majorities decide, I must accept the will of the majority if it goes against them. I prefer to reserve the right to preach the Ten Commandments, even if there be none who believe or obey. The law of God to the Christian must be held above questions of partisan expediency. The things involved in the Bible have large application in our laws. The whole structure of the law to-day, with its ideas of justice and personal right, and of civil liberty, and with its whole penal code, appears to be built on the Bible. The Bible actually is the Magna Charta of our civil administration. The Bible was present as a chief factor in the beginnings of the English code, and that has been the pattern of our own. The early English laws were shaped by clergymen, more than by any other class. Bible ideas of justice, Bible ideas of fairness, Bible ideas of mutual and common right, yet abide in the English law as an inheritance of the old year-books and kingly codes. The moral rules of Christianity were transmuted into civil law by these old-time preachers. Established decisions in casuistry, now operative in this country and in

England, were first set forth by the clergymen—many of them in the time of Henry VIII—and they constituted the only salt to save that notorious reign. Many statutory provisions now are below the Bible standard. Human venality has entered in, and political ambition also. We struggle to-day against special legislation, because we have the gospel spirit, and we undertake for the same reason to checkmate all laws that have by indirection an immoral end. All the principles of common equity to-day are found in the Bible. Our laws are the expressions of what we think to be right as between man and man, and as between man and the State. An attorney of experience gave this advice to a young lawyer with his first case: "Just look over your case, and then do what you think is right, and in nine cases out of ten you will have the law on your side."

This young man's idea of what is right, in nine cases out of ten, is a Bible standard—so thoroughly is Bible thought in the atmosphere. The moral standards of the civilized world are Bible standards.

**(*d*) The Self-governing Mind**

In the old faiths was the cult of ceremony and the spirit to please the gods; for the gods themselves were capricious. The favor of the gods gave the pagan no absolute guarantees; but it meant for him a species of good luck. The gods themselves were not perfect, and had attributed to them human passions and ambitions. Worship, therefore, had but little influence on the character. It did not make men better. The Christian's thought of one God as perfect in power, wisdom, and goodness, exalts the mind and satisfies the conscience. Out of that comes life's obligation to worship and obey. When this possesses man, the other obligations take their proper place in his mind. This is the highest and first. It is God's law involving a principle of control for the life, and straightway there is a rising to say, "I obey God rather than man." How strong this spirit was among the martyrs! It interprets the triumphs of the early Christians. The soul here meets its highest duty and joy, the whole force of which is to differentiate the personal life, and stand it out the monarch of all

earthly circumstances. Each separate man faces for himself duty, and is confronted with a judgment-day. That is a truth which magnifies itself in him, and exalts him. It gives him an estimate of his own value, and makes him feel the worth of asserting his own rights. When a man can say, "I obey God and follow his law," then he has the temper to make contention for the law of God among other men. While he is swayed by that spirit, he will never be a slave. He will be a free man, and resist tyranny from any quarter. Mill says, "To crush individuality, that is despotism." The gospel magnifies individuality. It produces great self-governing spirits. It is the confession of a French statesman, that France has exhausted its resources in making great characters. The reason given is, lack of a high standard. The explanation is easy. The public-school work of France has a studied negation of Deity. More pages of French literature can be read without coming across the word God than in the pages of the literature of any other people. The spring of great characters in Christian history is the God idea. No really great soul was

ever irreverent. The God idea in our system and man's accountability to him has been far-reaching in its social influence. It has produced a *self-governing mind.* Habitual self-control is the essence of free citizenship. The world will advance in the principles of self-government as the spirit of man is swayed with the greatness of its companionship with God.

# The Future of Labor in America

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. xxi, 1–7.

# CHAPTER V

## The Future of Labor in America

### 1. The American Spirit

No discussion of an intelligent character which involves man's welfare will ever lack interest and attractiveness to the well-informed. Man himself is the hero of all earthly dramas. There is an extra quality in this subject to American readers, because we are all American citizens. Next to the loyalty of devout hearts to Jesus Christ, is loyalty to country. The two are never in conflict, because they support each other. The spirit of patriotism is akin to the spirit of worship.

There are American customs and American ways of doing things. There is an atmosphere of American thought and feeling. The American people have been the first to bring self-government into the foreground. For that reason America has been a center of interest to the world. It has not been many years since schol-

ars of the older Governments across the Atlantic were known to be coming here to study our institutions, to see in what our weakness consisted, and where we would break down. Our problem had such new and distinct features in it that the faith of the empires was not secured for it until it had stood the strain of two great wars, and by these conflicts had been established beyond question. Other people now who have faith in America are self-honored. We have been a text-book to Europe to furnish them features in civil government unlike anything they have found elsewhere. With the beginning of our national life we had the advantages of all experience, and we have been in a position to appropriate only that which had adaptation to our needs. We have been able to begin our national life on a new territory, separated by an ocean from populations waterlogged with the fragments of their dead systems. We began here free from contact with immobile custom and national complications, and our political and industrial life has had natural expansion. To build on the ruins of dead institutions evidently hinders the growth of repub-

lics. The Western Hemisphere seems to have been reserved until this time to civilized man. If this country had been discovered even two hundred years before it was, it might have been settled by a people with religious and social affinities so vastly different from those who did settle here, that the American Republic might never have appeared.

It may be questioned whether there could be anything distinctively American with a mass of population made up of several races, and nearly all the nations, and with such broad territory as already to produce decided provincialisms.

With a mixed population and a large territory, the American spirit yet goes through everything. The Americanizing process is dominant. Evidently, in the future, all intellectual and social leadership will be incorporated with the American temper.

The man who sends out a cure-all in medicine is a charlatan. A swift glance at the defects and wrongs of industrialism, and the offering of a swiftly-conceived specific, is about equal to saying that everybody ought to be good. We can

not make a lot of abstract propositions stand up with any sort of decorous behavior over against the facts of society. The careful physician only prescribes after a careful examination. The body industrial is a living organism, with complicated functions and with frequent diseases; and a careful investigation of special facts and conditions precedes everything else. There are also first and second steps in the application of social remedies. There are cases where the finalities of healing can not be applied at once. There are cures to be applied; but if applied at the wrong time, they may cause the death of the patient. The wise sociologist will not insist on bringing about immediately all needed changes. In the nature of things, that is not attainable. Among those who are unwittingly the enemies of progress may be counted the enthusiasts for race redemption, who refuse consideration of all methods except their own ideals. It is an element of strength rather than weakness to gain an end by tidbits, when that is the only way of attaining it.

### 2. Do We Desire Industrial Peace?

What avails this discussion and array of theory about industrial peace? Do we want such a thing? Do we want the ocean always to be calm? Would not a perfectly smooth sea mean stagnation? Do we want the storm-cloud to be driven from the mountain? Do we not prefer its alarum with its majesty, rather than the death stillness of a poisoned sky? Is not this industrial war an incident of liberty? Is it not one of the attendants of progress?

It is because the individual is unfettered; it is because the man has been set free from the despotisms that belong to the military types of society, and has been given his rights of free action that these forms of strife have come about. Strikes and labor organizations measure the high tides of industrial movement. This strife, like any other in which principle is involved, will have results which are worth all they cost.

Discontent among workmen is caused by the sight of others who are better off, and by the conditions which are about a freeman in this country, through alertness and tact to reach a

constantly better state. These workmen, in looking after themselves, are putting characteristic American energy into it. The movement is not ominous, as our war with Spain is not ominous. These men ought to be discontented as long as they face some of the exasperating conditions of the present. That sort of discontent keeps their blood up, and gives them the purpose to hold each new point of advantage as fast as it is gained. The stirring labor movements of the day, and the interest laborers are taking in their condition, and the sympathy that has been awakened for the cause of labor, are all favorable conditions; though they have not brought to pass every desirable thing. The laborer is making headway. There was a time when he was a slave. From that he went to serfdom; and from that to freedom with poverty; and from these to the possession of economic advantages superior to any other time. All of this means that the age is not decadent. It means a future greater than the past. Grievous as are some evils, and difficult as may be the application of remedies, and hopeless as may be the cure of others in the near future,

the whole ferment is a prophecy of the coming better day to be inaugurated. But that new day will not be a calm. It will stand for a higher form of conflict.

Failures of social experiment and of industrial schemes indulged in by the few, are constant object-lessons. They are factors in the educational process. Man learns the art of self-government in his experiences, and he is constantly acquiring more ability and skill. He is coming to know about government. He sees the value and sacredness of statecraft. So, as he becomes better informed, is he less inclined to forsake the social institutions which have come about by slow degrees of growth and testing, and to follow after the newest thing offered.

All things will not be done in a day. As time goes many things will be tried, and what appears to be the better way will be adopted. This is the perpetual process. There will be times of indifference and panic. There will be times of fidgety doubts and fears. There will be times when the good and the bad will be swept away together. An occasional mind will be attracted

with the new and untried. But the masses may not be expected to go suddenly into anything. It would be impossible to-day to convince the majority that the world is in need of any radically new industrial scheme. The body of the people, who are most deeply affected by both adverse and favorable industrial states, do not think much about it in a reflective way. If stirred, they may become lawless; but they seldom enter the region of dreams. The masses of the people invested with power mean to do right. The will of the people may trample on personal interests now and then, but its intent is honest. These people will never put any industrial theory into practice item by item. Social elements among them may appear to be acting blindly and without effect, but ultimately they will take their place among the clear and accepted understandings. Among the masses is always the wisdom that comes from experience, and that is of a practical kind. Among them, also, is the free working of a healthful, rational faculty. Among them, also, are the best expressions of the moral forces.

These together may be depended on to keep civilization from coming to an end.

We need not expect the future to give release from social conflict. There is a sense in which progress lies in the equipoise of antagonisms. But this does not mean that we shall have no use for the Beatitudes. It still holds that whatever can be done to soften the asperities of the strife must be done. We may not stop the war, but we may go on the battle-field with a Red Cross commission. We may hoist a flag of truce, and carry water and healings for the wounded. The warfare we are having shall be civilized, and not barbarous. Opportunities for better living will be increased, common righteousness will be better guarded, and the toiler will be a happier man. In the changes which are sure to come about, the wit of man, as in the past, will appear to have but little to do with it.

The mysterious laws which work for the better ends of man's associative life go on as do the life forces of the human system, while we wake and while we sleep. Through it all we see a restless

and resistless energy, making in the sum total of it action for human good.

### 3. Private Property a Permanence

The principle and practice of private property is in the world to stay. This can be depended on. The mine and the thine are mental voices almost as clear as the ought and ought not. To do away with this principle, the whole structure of society must be changed. It has prevailed through history, except among a few, and these have not made deep impression. The representative workmen of this country have never been carried away to any large extent with the community idea of property. A workman of laconic speech on that subject expresses himself as follows: "There are some men in the world who would persuade us that the inequality of wealth may be removed by anarchy and revolution, by upsetting the farmer's wagon, and having a general good time eating his watermelons. They teach us a doctrine of forcible division of all things, so that no man's share of gold, or silver, or beef, or mutton, or cake and pie, shall be more

than another. It never was, never can, and never shall be done. A given amount of investment or of work has its legitimate results. We may not get it in every case, but when we do, no man has a right to the eggs so long as we own the hens; or the crop, so long as we paid for the seed and did our own plowing. What we want is not division, but a system of co-operation and profit-sharing that is distributive without being unjust. Our purpose lies along the line of hard work, common sense, and fair play." This expresses the sentiment largely of the solid workmen of America.

There are those who dream of some sort of social apparatus put into action, by which the good things of the earth may be meted out to each and all without effort or care. They propose to do away with all the manly antagonisms which call out and develop our best powers. In these troubled social conditions about us is more or less resistance to the nature of things. The prizes of life can not be distributed evenly to those who are not willing to make heroic effort. The manly man who makes effort, and succeeds,

will never willingly divide with the man who does not make effort. And he will not consent to the pooling of his property into collective capital; and as he is able to toil and strive and prosper under the healthful stimulus of competition, he is likely to outwit the nerveless failure if the strife for collective capital should come about.

The industrial millennium of the socialist, who expects the Government to take charge of everything, and assume the rôle of a parent providing for all alike, and issuing rations periodically, is so far distant that it need not be taken into the calculation just now. If Government should ever become a paternity, the very ones who make effort and get on now, would in all probability have charge of the storehouses. Then those who do not care to get on now, because of the cost of it, might not then care to live. What we mean is this, we do not need a new order of society. This that we see about us of civil law and social custom, has come up through the crucible of the centuries. All the joints and ligaments of this body politic have been tried. Not like Jonah's gourd have they come up to wither in a day.

Then, also, there is a relation between *effort* and *result* in labor, which can not be extinguished without sapping the energies of the race. A condition that puts the workman on his mettle to get along is the best for the workman, and the best for his children. That each man should in that way stand related to the whole body, will cause the defeat of a workman now and then; it shows an occasional man thrown under; but it means a virile life that will always show spirit when challenged for bread, or place, or power.

If every man should be relieved of the uncertainties which demand of him that he shall be alert to be successful, it will soon come to pass that there will be none to furnish the relief. That sort of a social order will soon breed a race of weaklings.

### 4. The Decay of Competition

In a natural way, the whole business of society is co-operative. All its parts are inter-related, and mutually dependent. Man is a being with peculiar capacity for acting in concert. Man's associative life comes out of his being. Isolation

is destruction. Here we are, in families, in neighborhoods, in villages, towns, cities. We bury our dead together—and hope for an everlasting fellowship. No man liveth to himself; no man dieth to himself. Among civilized people there are vast interests in which they unconsciously act together for the common ends of society. Consider the individual the unit, and give him full liberty under the rights of the whole body, and we still have a co-operative society. But that is not the modern meaning of the word co-operation. It has been supposed that this first idea of co-operation is not close enough for the purposes of workmen. It has appeared as a matter of experience that when the individual is left to strive for himself, there will arise what is known as competition. Competition is the life of trade, it is said; but the death of the traders. Among sparse populations, where natural resources are abundant and where personal needs are not multiplied to the delicacies of refined living, competition is a healthful stimulus. But when populations increase, and when the social bond becomes complex by the intermingling of many different

interests, competition, unhindered, sets men to eating each other up Competition will drive Jesus Christ from the marts of trade, and send the world into the curves toward despair. The course of competition has always been that it has become so intense as to reach the state of a life-and-death struggle. Business men see this, and fence against it. Workmen see it, and all trade unionism, as represented by combined effort, is an attempt to escape from its destructiveness.

One meaning of the modern monopoly is an attempt to escape competition. The word monopoly has an ominous and unholy sound to the average American. Now a monopoly is not always opposed to public policy. If there could be protection from the abuses of power in monopoly, it would be a better form of the activity of capital than competition. The modern trust is still another form of combination. The idea is larger, and the word itself seems to carry a great moral message around with it, as if it were saying, "I am a trust, and therefore I can be trusted." Its intention is to get the advantages of a monopoly without its odium.

Its fundamental objects, as a rule, are to control production and prices, and escape competition. But all of this is in the interest of capital. Labor may complain of it, and rightfully; but in it is a lesson to labor. Labor is moving behind just now, because large bodies move slowly. But labor is gradually coming to such an understanding with itself as to give direction to its aggregate energies, and apply to its own great life the principle of combination and division of labor, rather than that of present conditions, wherein a dozen men are in mortal strife for the same job of work. Labor is a little later in the field. It has more difficulty in handling itself, and it manifests now and then some undesirable features; but none of these are finalities. They are tentative, provisional activities. Labor in this collective view is to assume higher forms. The outlook is, that the industrial life of this country will be able, sooner or later, to solve the problem of bread, so that the struggle will not be one of life and death, but one of wholesome rivalry for better conditions.

### 5. Co-operation

From almost the beginning of the industrial order of society, labor has been experimenting in the direction of some modification of the present wage system. To better the workman's condition, to enhance his life, is the Christ coming to him. What forms are to bring him the best food, the best house, the best school, the best church? What will help him to complete his character and destiny? The two most prominent features now up for practical inquiry are, co-operation and profit-sharing. Labor in this country is likely to test more thoroughly these forms of activity with capital. Beyond question, the co-operative plan is succeeding in many places; but it is subject at all times to great abuses, which appear to be inevitable. Yet these do not stand in the way of its being a hopeful effort for the end desired. Its modifications under test, and with time to eliminate defects, will probably make it one of the permanent industrial forms for the future. Among the English the principle has been more successful than among us. Business in America is yet too full of financial plunging. After we

have had as long to run as some of the Old World industries, which show the success of co-operation, we shall doubtless be able to give better account of the plan.

Co-operation is only adapted to the higher order of workmen, and to a sober and steady race. The weakness of co-operation lies in the prosy fact that a hundred minds can not manage a business successfully. It is an unnatural method in the administration of an industrial enterprise. This stands against co-operation, that it is an attempt to work the theory of equality of ability in a matter of business. It is a sort of majority rule in business methods. It is not ethically wrong to manage a business by a show of hands; but it is practically a failure. There is a difference in business ability belonging to men naturally, and to put each man in the same gradgrind is to wreck the industrial world. There are splendid workmen who have no talent whatever to conduct a great enterprise.

Business success of any sort, in nearly every case, shows the clear marks of having been run through the alembic of a single brain. It is the

despotism of a single mind. Shrewd business men do not invest where a hundred minds have equal voice in an enterprise, and for no other reason than that it is not good business. It is usually so that a single mind, or at most a very few, must think a prosperous business through beforehand.

### 6. Profit-sharing

Profit-sharing is the division of profits, after the interest on capital and salary and wages have been paid. Where industrial conditions are such as to hinder the free and healthful working of the principle of wages as pay for labor, we believe this is the most satisfactory way of remunerating the two industrial agents, the laborer and the capitalist. It has also advantages by way of adjusting the relation of wage-earners to the employer. It brings about the fellowship and mutual interest, and the good-will that grows out of a kind of partnership.

The system has some favorable features all around, and it is coming into favor more and more as an evolution of the wage system. The

principle of profit-sharing does not involve the laborer's right to that which he produces, or to any part of it in addition to his wages. Wages means remuneration for labor; and if that question could always be settled satisfactorily, there would be no occasion for profit-sharing, or any other modification of industrial laws.

If A—— furnishes the material for a pocket-knife, and B—— furnishes the labor that makes it, the knife in right belongs to both. But it is not convenient to have joint ownership in such property. The common thing to do is for A—— to pay B—— for his work, or for B—— to pay A—— for his material, so that one may be sole owner of the knife. It is not wise for a husband and wife to have joint ownership in a pocket-knife. It is a source of family brawls, and a good deal of sharp whittling. A—— paying B—— for his work is what is known as wages, and is supposed to be full remuneration, and therefore a release of all right and title to the thing made.

In a case of twenty carpenters working on a house, under the primary economic right a man has to the product of his own labor, each car-

penter would own a part of the house. But such ownership would not often be convenient, so wages have been instituted as an equivalent for the thing made.

Profit-sharing, therefore, is not advocated under the principle that a workman has anything in his work after he receives wages for it; but it does mean that if the laborer receives a share of the net profits of the business to which he is attached, the wages he receives will be adjusted to that fact.

This arrangement gives the laborer self-interest in his work. The employer also has an extra guarantee to his business that comes of such interest. Profit-sharing involves also the inducement for the workman to know something of the business, and he is by that fact brought to a better understanding with the capitalist. It is a mutual helpfulness born of mutual interest, and it is conducive to friendship and peace and prosperity.

An objection is urged against profit-sharing, because it provides for sharing in profits, and not in losses. It is claimed that this is not equitable.

What arrangement can be made in which labor shall have profits, and not take losses? Is not profit-sharing, in the very nature of things, one-sided and unfair?

This criticism is modified, in the first place, by the fact that no safe system of profit-sharing gives the workman a voice in the management. He can prescribe nothing in the way of policy. By extra skill and diligence in his work, he is expected to increase the profits of the business; and with a safe business management very much lies in this. It would not seem just for him to share in losses, growing out of the state of trade or of the management, in which he had no voice, and when, from his profit-sharing interest, it is certain that in any case of loss he has contributed to make it less than it would have been without his personal interest. There is no way in which he could do other than make less the loss, except by bad workmanship, and in that case he ought to be dropped from the partnership. If the year's work brings no net profit, the employer receives nothing, and the workman nothing in profits. In this case the capitalist takes the actual loss,

and the workman takes the loss of his extra diligence born of the spirit and purpose to increase the profits. Both are losses. Whether they are in equity, is a question of fact as to the case in hand. Loss in any case would seem to belong to the commercial department, and not to labor.

If it be thought unjust because of the evident danger to wage-earners if they should stand under losses for the right to divide profits, it could be so, and in most establishments of this kind it is so, that a reserve fund is constituted as a protection against years of loss.

It appears also in most establishments that the larger share of the profits go to capital as remuneration for the greater risk taken by it. This objection, therefore, is not as strong as it appears at first sight. Hundreds of firms are now practicing this plan, and that objection must have appeared to them from the start. It has evidently been overcome in a practical way. Those who have adopted the system, and have wisely conducted it, bear witness that it pays, in the partnership feeling which it puts into the minds of workmen. The partnership idea which cultivates

a candid friendship will finally settle all the serious difficulties of labor and capital. Many difficulties now arise because there is such great room for misunderstandings and estrangement. War will last as long as there is alienation.

Profit-sharing meets with favor from those who are averse to radical measures because it is conservative. It does not propose revolution. It keeps inviolate the rights of property and contract. Its greatest proposal is to strengthen the wage system at its weakest point, and to the advantage of both parties of an industrial enterprise.

The application of this system in detail and in practice is, of course, like all others, involved in difficulties which grow out of the stubborn facts of human nature; and these facts may make the plan in places quite impossible. In the face of the fact that it may fail with certain classes of workmen, and that it would be difficult of application in certain kinds of business, it has all in all much of the practical to recommend it. It is a simple evolution of the wage system.

It has been urged as an objection, that in the

years when no profits were realized, workmen would be dissatisfied, and give trouble to the management, because they would be unable to understand the reasons for no dividend. There is but one answer to this. The test cases of which we have knowledge go to prove that workmen are reasonable in most cases. A few years ago the flouring mills of Minneapolis disbursed one hundred and thirty thousand dollars in three years in profits to wage-earners. Reverses in the milling business followed, in which no dividends were declared. The workmen were satisfied.

Profit-sharing is feasible and practical, and it is not in the least visionary. It has no theory for itself or for the world, which is not capable of demonstration in practice. It is also the least complicated and simplest of all arrangements. The reader asks what this has to do with the gospel. The answer is, If this question is settled, capitalists and laborers will sit together in the pews; if it is not, they will not, and then Jesus Christ's gospel is scandalized.

### 7. The Leaders of the New Age

Our country is well prepared for bringing the labor life of the world to its greatest perfection. It has a large and diversified territory and climate. It has a soil for nearly all products. Our people are yet strong enough to throw off their social destructives. There is a feeling among us that the *common man* must not be hindered, if he makes effort, from attaining a fair share of the enjoyments of life. It is highly probable that we are seeing as much of industrial chaos as we shall ever see. We may be past our greatest perplexities. The true democracy of the future will be built on labor. Whoever shall contribute to personal or public need in any way, through labor, shall find the best ministries of the world for his use.

Men must be regarded as chief over money. Property is subordinate. Capital must be for use, and not as an investment of power. Men are to be greater than things from now on. The *common man* is to be the leader of the new age. That is God's thought also, for he has made more of that kind than of any other.

The common man does not ask for special advantages or sympathy. He does not ask that anybody help him shoulder his way through the crowd. He asks for one thing, which he will take sooner or later. Victor Hugo had the idea when he made his plea for the mob. He says: "Sacrifice to the mob; sacrifice to that unfortunate, disinherited, vanquished, vagabond, shoeless, famished, repudiated, despairing, mob. Sacrifice to it, if it must be; and when it must be, thy repose, thy fortune, thy joy, thy country, thy liberty, thy life. The *mob* is the *human race* in misery. The mob is the great victim of darkness. Sacrifice to it thy gold, and thy blood which is greater than thy gold, and thy thought which is more than thy blood, and thy love which is more than thy thought. Sacrifice to it everything but *Justice.*"

The new gospel of liberty, of life, of bread, is *Justice.*

The common man in this country will stand for *Justice.*

The teeming millions of Asia to-day are crying for *Justice.*

The hopeless toiler of the Nile Valley says, "Give me *Justice*."

The poor peasant of Russia says, "Give me *Justice*."

Jesus Christ died on the cross for *Justice*, which is the highest expression of God's love.

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